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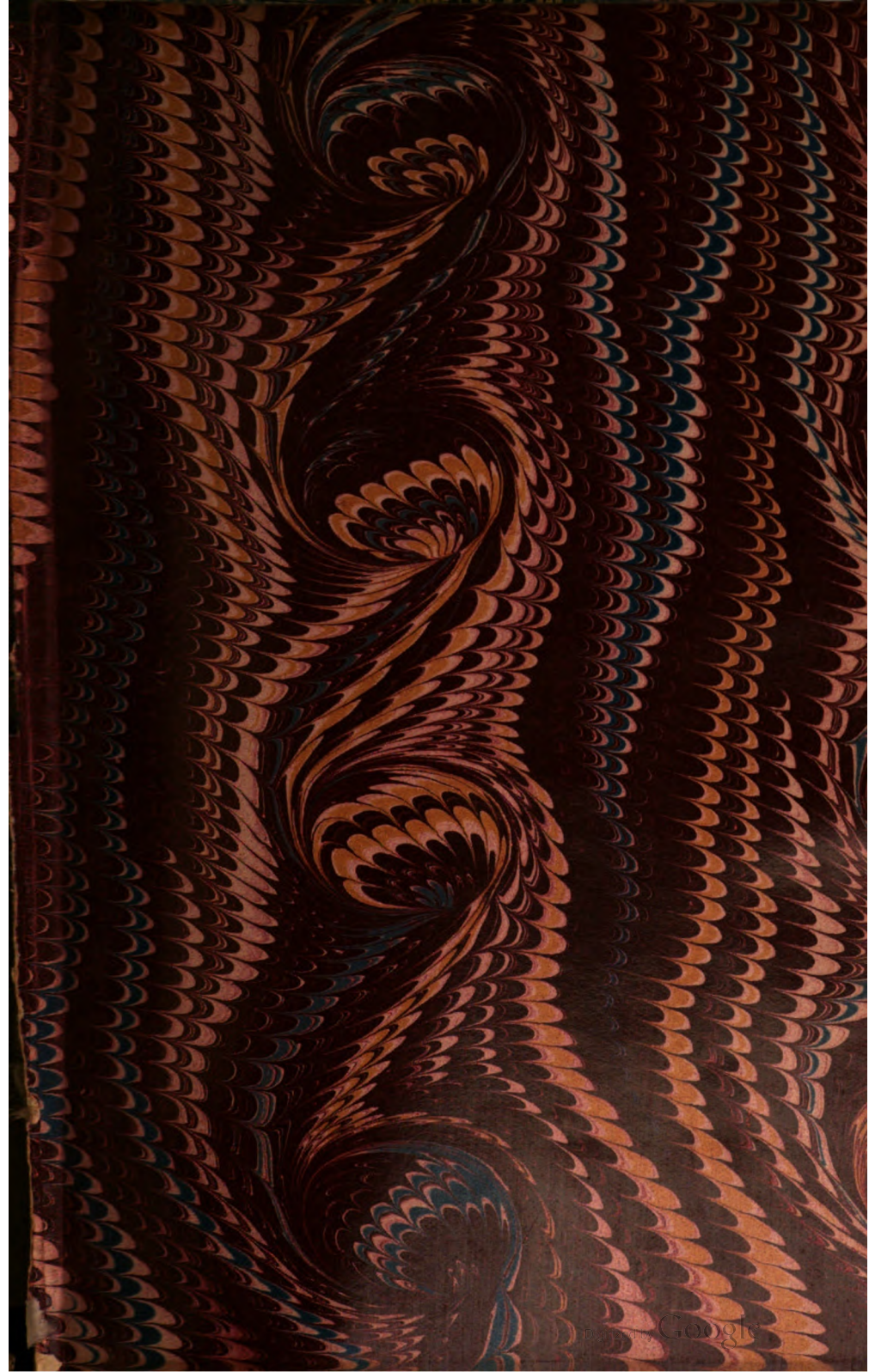
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SPEECHES, ARTICLES, &c.
OF
EDWARD JAMES HERBERT
THIRD EARL OF POWIS

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SPEECHES, ARTICLES, &c.
OF
EDWARD JAMES HERBERT
THIRD EARL OF POWIS

With Selections from his Latin Compositions

Edited by his Lordship's Executors

THE HONOURABLE ROBERT CHARLES HERBERT

AND

MAJOR-GEN. THE HONOURABLE W. H. HERBERT

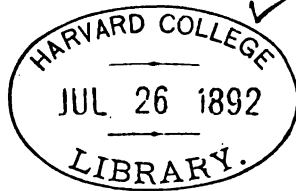
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The Executors of the will.



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PREFACE.

THE Right Hon. Edward James Herbert, third Earl of Powis, Viscount Clive, and Lord Herbert of Cherbury, Lord Lieutenant of Montgomeryshire and High Steward of Cambridge University, died on the 7th of May, 1891, at the age of seventy-three years. His Lordship's will was dated 10th January, 1890, and there were two codicils dated April 15th, 1891, in which directions are given to his Executors (the Hon. Robert Charles Herbert and Major-General the Hon. William Henry Herbert, brothers of the Earl) to print one hundred copies of the Speeches, &c., as contained in two manuscript volumes that had been prepared by his Lordship, adding thereto Selections from a volume of his Greek and Latin Compositions.

In carrying out the wishes of their brother, the Executors have not in any way corrected or altered the Speeches (which in some cases are in manuscript,

and in others are cuttings from newspapers of the times in which they were delivered), but they have printed them as they found them, merely adding a few notes to explain references here and there, and occasionally supplying a few words of introduction where they seemed necessary.

The late Lord Powis represented North Shropshire in the House of Commons from 1843 to 1848, and the first speech in this volume was delivered almost immediately after his first election to that constituency.

The Selections from the volume containing his Greek and Latin Compositions were made by his Lordship himself, and represent but a small portion of the book from which they have been taken. As will be observed, they consist of Latin Compositions only. This may have been from inadvertence on the part of Lord Powis, but his Executors consider that, however much they may have desired to give some examples of the Greek Compositions, they are precluded from doing so by the fact that his Lordship selected those which he wished published ; only those, therefore, are given.

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SPEECHES, ARTICLES, &c.
OF
EDWARD JAMES HERBERT,
THIRD EARL OF POWIS.

FIRST ELECTION FOR NORTH
SHROPSHIRE.*

Shrewsbury, January, 1843.

You may easily conceive, gentlemen, how difficult it must be for me, on this my first occasion of appearing before you as your representative, adequately to express my feelings of gratitude to you ; for I must thank you not only for the honour you have conferred upon me, not merely for the important trust you have confided to my hands, but also for the unanimous concurrence with which you have enhanced the value of that confidence, and, I trust, also my sense of obligation for it. Difficult indeed will it be for me to supply the place of that represen-

* The Right Hon. Edward James (Herbert) Viscount Clive (afterwards 3rd Earl of Powis) was elected member for North Shropshire at the close of the year 1842, Sir Rowland Hill, the former member, succeeding to the peerage with the title of Viscount Hill, upon the decease of his uncle, General, and 1st Viscount Hill.

2 *Speeches, Articles, &c., of the Earl of Powis.*

tative whom you have lost, whose family and name have long been connected with the county, who had served you for twenty years, whom you were proud to call your representative, who had been known to you all his life, and better loved as he was longer known, and who, while he has succeeded to the full measure of his lamented uncle's honours, has earned for himself a still fuller share of that affectionate regard with which for so many years this county has cherished the name of General Lord Hill.

Yes, gentlemen, Lord Hill's decease is a subject of regret not merely to his own native county, but to the whole British Empire. Wherever our arms are known the soldier has lost a friend; the army has lost a chieftain who was found worthy—and greater praise there can be none—worthy to receive his command from the hands of the Duke of Wellington. But, gentlemen, great as were Lord Hill's achievements in war, the services which he has rendered to his country in peace have added to his renown. The efficiency in which he maintained the army whilst a niggardly economy was lopping off those rewards to which the soldier had been accustomed to look forward as the recompense of his toilsome career, the universal goodwill which followed him in the discharge of the duties of a laborious and thankless office, must not be passed unnoticed; and it is a melancholy satisfaction to reflect that he was spared to hear the late successes of our troops in Afghanistan, to see the Duke once more at the head of affairs, and to receive the renewed assurance, if such

assurance could be needed, that now when separated by half the globe from the troops whose operations he directed, just as much as if he were leading them in the very field of battle—that now in his old age, as formerly in the full prime and vigour of his manhood, the Great Duke was still invincible.

Gentlemen, in the discharge of my duties as your representative, I shall endeavour to advocate such measures as will support the Crown and give efficiency to the Church. I shall advocate such changes as sober and right-judging men consider necessary, under altered circumstances, for the national prosperity; not such as are dictated by a feverish thirst for innovation, and are promoted by men, who, amidst the pernicious ferment consequent upon continued strife, seek to forward their own factious ends and snatch a temporary political triumph.

The events in the last autumn (*disturbances in the manufacturing districts*) have shown that the question of how the Church is to be rendered adequate to the wants of our increasing population, or, as Mr. Slaney expressed it, “how provision is to be made for the moral wants of our manufacturing districts,” is one most important to the welfare of the nation.

Is not the increased earnestness with which both individuals and governments have taken up this question, whether at home or in the colonies, a hopeful omen of what can, and I trust will, be done; a proof of a general feeling that money alone will not join man to man; that something more than the

4 *Speeches, Articles, &c., of the Earl of Powis.*

mere giving and receiving of wages is necessary alike for the happiness of rich and poor ; necessary to unite one class with another into a peaceful and prosperous community ? Contrast the activity of the last seven years with the long lethargy which preceded them ; look at the new churches springing up in every direction ; look at the new bishoprics established in our colonies, not by State largesses, but by individual munificence ; consider the grave discussions on the subject of education in Parliament, compare the important share which it has occupied in the conflicts of the two great parties in the State with the indifference with which it had previously been treated, and then say whether this be not a general acknowledgment that this is one of those subjects on the carrying out of which the future prosperity of England must in a great measure depend.

Gentlemen, when we look to general politics, although there is much cause for anxiety, yet in one respect our prospects are brighter than they were at the beginning of last year. We are no longer carrying on with insufficient resources two inglorious wars in the East ; we are no longer nursing the elements of endless strife in America. The Duke has added one more exploit to the imperishable catalogue of his glorious achievements ; he has a second time freed us from the burdens of war, and enabled us to say with joy that we are at peace with all the world.

Gentlemen, when we look at the disastrous results of that policy which dictated the campaign in

Afghanistan, at the neglect of warnings and unaccountable supineness manifested by our leaders when danger was impending, at the indecision which paralysed their movements when the crisis arrived, at the number of our soldiers butchered in the retreat; when we reflect that a force taken from that Indian army whose banners had waved in triumph on many a field from Plassey to Seringapatam, which the Duke himself had repeatedly led to victory, was annihilated by a band of undisciplined mountaineers—surely we must acknowledge that there is something more than mere chance in this, that it is a great moral lesson that wanton and unnecessary wars will neither be successful in their issue nor bring lasting prosperity to a nation.

But, gentlemen, it is not as regards India alone that we feel the effects of the mismanagement of the late Government. The disordered state in which Sir Robert Peel found our finances presented ample ground for anxiety. He had left a surplus revenue when he retired from office in '35; when he returned to office in '41 he found that surplus changed into a deficit which had been yearly increasing—a deficit of ten millions. Instead then of adopting miserable half-measures which increased the evil by delaying to remedy it, he determined to look it full in the face, to meet it at once, and to adopt such measures as would effectually recruit the exhausted Treasury. You know very well that it is with nations as with individuals, that an accumulating debt is the speediest road to ruin, and that he is the best adviser who

6 *Speeches, Articles, &c., of the Earl of Powis.*

grapples with the difficulty without loss of time, and that however inconvenient it may be at the moment the first cost is always the least ; the sooner you pay your bill the less you have to pay.

Gentlemen, with respect to those complicated questions regarding the commercial and agricultural interests which may hereafter come under my consideration, I shall endeavour to pursue such a course as will be most conducive to your interests.

You know that as yet I cannot from my time of life have acquired information sufficient to enable me to state to you definitive opinions as to this or that subject in all their various bearings. This information I must hereafter endeavour to acquire. In the meanwhile I shall avail myself of the experience of those your representatives with whom you have done me the honour to associate me ; they have been well known to you both in prosperous and adverse times ; you have trusted in them and they have not deceived you.

Gentlemen, I have spoken out openly on these points, for it would be but a bad return for the confidence you have placed in me if I were to shrink from declaring to you my opinions ; it would be both discreditable to myself and disadvantageous to you if I were rashly to pledge myself to particular points on my first entry into public life, both because I might find myself tempted to persevere unwisely in views hastily taken up, and because you would distrust my opinions if you perceived I was apt to make declarations of which in my cooler moments I should find reason to repent.

In conclusion, gentlemen, allow me to express to you my grateful thanks for the courteous attention with which you have honoured me ; allow me once more, however inadequately, to thank you for your confidence, for your choice of me as your representative. I go to Parliament free and unfettered, determined, to the best of my ability, to do my duty towards you ; to advocate your interests, to see that no man wrongs you ; to maintain our institutions, to defend our Church, to serve our gracious Queen, not with lip-loyalty, but with heartiness and zeal ; and in so doing I feel that I shall neither dishonour your choice or that name which I am sensible has been my chiefest recommendation to you.

MEETING IN AID OF
THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL IN FOREIGN PARTS.

Oswestry, August 17th, 1843.

GENTLEMEN, I think when we consider the present state and prospects of the Church in our colonies, that although there is undoubtedly much past neglect on the part of this country to be lamented and remedied, and although the necessity for exertion is most pressing and urgent upon us, yet that when we look back upon what has been done during the last few years, and the improved principles upon which those exertions have been based, we have fair ground of congratulation for that which has been accomplished, and of confidence that our exertions will produce their full fruit from being conducted upon really ecclesiastical principles.

I allude more especially to the recent increase in the number of our colonial bishoprics, a good work for which the Church is but little indebted to State largesses; which has almost entirely been brought about by the liberality of individuals, aided by the contributions of that excellent Society on whose behalf we are assembled here to-day.

In the West Indies the number of bishops has been increased by an altered distribution of the Parliamentary grant; in New Zealand the Church has

been planted at its earliest institution in full efficiency, and with a full Church system under the superintendence of a bishop ; and in Australia and Van Diemen's Land, and I hope I may soon add at the Cape of Good Hope and New Brunswick, the efforts and zeal of our missionaries will in future be no longer paralysed by want of that unity and control for which the presence and authority of a bishop are indispensable, or starved for want of those spiritual blessings which he alone can confer.

Gentlemen, if we consider for a moment the position of a small devoted band of missionaries, scattered over a heathen land, without a bishop, and consequently without organisation, without a head, without any directing authority to aid individual exertion and to afford counsel and advice in difficulties—must they not feel themselves to be weak isolated units among surrounding millions ? How can they realise to themselves or to their converts the great truth that they are members of a corporation, of a Church, whose existence is not to be measured by the span of human life. For, gentlemen, if we look back on the history of missionary exertions to the times when missionaries were sent forth singly, without any attempt at Church organisation or system, when we look back upon the lives of Schwatz and Martyn, and many others whom I might name, I think that we must confess that great as were their abilities, severe as were their trials, unbounded as was their zeal, marvellous (so to speak) as were the fruits of their labours, yet for want of this system there was something

ephemeral and fleeting in their results, and that in a great measure they passed away with the breath of the individual who raised them. Far be it from me to speak lightly of such men, or to undervalue the fruits of their labours; what I regret is, that the imperfection of the system by which they were sent forth should have checked the full tide of their success. Consider too what a spectacle a country without a bishop affords to the bewildered, half-doubting, newly-converted heathen. He turns to the Liturgy of the new religion, and sees the Ordinance of Confirmation provided for those who like himself still require a helping hand; he asks for it, he cannot receive it, he must be told that although he judges rightly enough that it is well-nigh indispensable, yet he, poor doubter, must labour on as best he may, without its aid! His old temples are no longer holy in his eyes, his new temple stands unconsecrated; he cannot lay his ashes with his pagan forefathers, nor yet can he sleep in consecrated ground; we condemn his bones to moulder and decay as if he were an out-cast from each religion.

And, gentlemen, this is not mere theory or abstract speculation. Such was our old system. Look at New Zealand and contrast it with the new system. Look at the fruits of that good bishop's labours, from whose footsteps has sprung up a full crop, not of profligacy and conflict, but of spiritual blessings, of native congregations and churches, of hospitals and colleges, then you will see what the Church is capable of performing.

[His Lordship then introduced details communicated in letters from the Bishop of New Zealand, and also mentioned the gratifying reception which the Bishop of Tasmania had experienced at the Cape of Good Hope, and the protest by the Bishop of Australia against the establishment of a Romanist see at Sydney.]

In conclusion, gentlemen, for I will no longer trespass upon your attention, allow me to remind you how much the exertions which are being made through this Society to organise the Church in our colonies, and convey her blessings to the heathen and to our countrymen in distant lands, must contribute to avert a danger which menaces us in our own homes.* Can it be possible that a nation which is doing so much to create new bishoprics abroad will tamely suffer herself to be despoiled of one of her most ancient sees? Can it be possible that the augmentation in the number of the colonial bishoprics can be aught but an earnest and forerunner of the preservation and increase of bishoprics at home?

I will not now enter into the details of the exertions of this Society, which will be much more ably laid before you by the rev. gentleman (Mr. Jackson) who represents it here to-day; I will merely say that in its constitution it is most conformable with the objects which it has in view. It seeks but to supply acknowledged deficiencies, not to supersede the authorities of the Church, but to be subject to their fatherly

* The union of the sees of St. Asaph and Bangor.

control and guidance, to be their instrument, their organ, the channel to convey the streams of English bounty to English colonists abroad ; that we owe it a great debt of gratitude for having kept alive the Church in our colonies when it was little heeded or cared for in this country. I feel it is the duty of all of us in the diocese of St. Asaph who feel a regard for the spiritual blessings we enjoy, to contribute to the wants of the Church in the colonies, and thus to show that whilst we are prepared to resist to the last the destruction of the Church at home, we gladly contribute to give to our fellow-countrymen abroad those privileges whose value we now feel the more that in a moment of temporary apathy they have been well-nigh wrested from our hands.

MOVING THE ADDRESS TO HER
MAJESTY IN THE HOUSE OF COMMONS.

February 1st, 1844.

SIR, in rising to move that an humble address be presented to Her Majesty, thanking Her Majesty for her most gracious speech, I feel that although the difficulty which I experience in calling the attention of the House to the topics contained in that speech is in some degree diminished by the circumstance that those topics are in many respects of a favourable nature, yet in order that I may adequately discharge this duty, I must entreat the House to extend to me that indulgence which on similar occasions it is wont to accord.

And first, sir, I rejoice that on the present occasion Her Majesty has been enabled to reiterate her gratification that she continues to receive from foreign powers assurances of their desire for peace and of their friendly disposition towards this country; for the maintenance of peace in Europe, the absence of international jealousy, is a requisite of such importance, of such paramount necessity to our prosperity and well-doing, that unless we can look forward with a confident expectation to its continuance, all our efforts to promote the welfare of the country must be uncertain in their results. And, sir, although the ever-varying course of events, the magnitude and variety of the subjects to

which Her Majesty is wont to direct the attention of Parliament, may as regards other topics necessarily cause from time to time fresh matter to be introduced into the speech from the Throne, and fresh announcements to be made and looked for in it, yet upon this subject I feel that it is most desirable that this assurance should become unvarying and constant in its recurrence, and that each succeeding year should repeat to us the gratifying declaration that the prospect of continued peace remains unclouded. And when to that general declaration is added the grateful assurance that a perfect understanding subsists between this country and France, and that our relations with that great and important country are on a most friendly and amicable footing, we have an additional security for the maintenance of peace, and additional ground for hope that England and France may continue to go hand in hand in the peaceful career of national improvement. And, sir, I can conceive no assurance of continued peace so strong as that afforded by Her Majesty's visit to France ; while the cordial reception which Her Majesty experienced in that country, the crowds which greeted her on her return home, sufficiently testify the satisfaction with which both nations regarded the additional pledge for the maintenance of peace afforded by the personal friendship of their sovereigns. And although future historians will not record so gorgeous an array as that which adorned the visit of a former sovereign, in an age on which the spirit of chivalry still lingered, though the Field of the Cloth of Gold will remain unrivalled in its display, yet

•

neither will they tell of ill-concealed rivalry, of hollow professions of alliance which scarcely endured as long as the glitter of that splendid scene, for the visit of Queen Victoria will be handed down as the confirmation of international tranquillity.

Again, sir, if we look further, to remote parts of the globe, we see that the peace with China remains unbroken, and that our commercial intercourse with that enormous empire bids fair to be both extensive and profitable. And while this intercourse affords a prospect of increasing advantage in future years, it is a great present benefit not only to be freed from the anxieties and expenses of an expedition carried on at so great a distance from our resources, but also that the delicate negotiations which necessarily succeeded the suspension of hostilities should have been conducted to so successful an issue by the able management of Sir Henry Pottinger. For, indeed, it must have been a matter of no ordinary difficulty to commence upon a new footing intercourse with an empire which for so many years had held itself studiously aloof from contact with foreign powers ; to persuade its government to open the avenues of commercial enterprise, not merely to one state, but to all European nations ; to bend Oriental prejudices to the usages of European commerce ; to persuade them to break down those barriers of reserve the maintenance of which was inwoven with all the institutions of their country, and considered its surest safeguard and defence ; to show moderation after victory, without incurring suspicion of irresolution, where moderation

is only known as a sign of weakness ; to make peace on the earliest occasion, but in so doing to afford no opportunity for unduly protracting negotiations, no temptation to break the peace when once concluded ; this, I say, was a task requiring not only consummate skill and statesmanship, but an intimate acquaintance with the character and habits of the nation, but this Sir Henry Pottinger has successfully achieved.

Next, sir, as regards our Indian Empire, Her Majesty has informed the House that the course of events there has led to the annexation of parts of Scinde to her dominions. Her Majesty has directed that further papers detailing those events should be immediately communicated to Parliament. I will not therefore prematurely enter upon that question, but I cannot refrain from expressing my satisfaction at the successful gallantry of Sir Charles Napier and his brave companions in arms, and that the Sepoy has once more shown that, regardless of superior numbers, he is worthy to stand in the battle side by side with the British soldier, and that in the battles of Meanee and Hydrabad, our native troops have maintained the reputation which from the earliest periods of our connection with India their gallantry has earned.

In the next place, sir, with respect to our domestic affairs, I feel that it is a matter of no small moment, a subject of sincere and heartfelt gratification, that, in consequence of the improvement in trade, that extreme pressure of distress should have abated which weighed so heavily last winter on the population of the manufacturing districts, and in the existence of which Her

Majesty last year expressed her deep regret ; and that concurrently with that improvement a very material increase has taken place in the revenue. Sir, it is great matter for rejoicing that that improvement makes it a matter of certainty that, at the close of the financial year, the revenue will be found to exceed the expenditure, and leave a surplus applicable under the existing law to the reduction of the national debt, and that the confident expectation expressed by Her Majesty at the commencement of the last session, "that the future produce of the revenue would be sufficient to meet every exigency of the public service," has been fully justified by the result.

And now, sir, passing over those financial subjects to which Her Majesty has directed our attention, and which from their great importance will of themselves engage the consideration of the House, I feel assured that the House will cordially concur in thanking Her Majesty for her affectionate regard for the welfare of her Irish subjects, and for the anxious desire which Her Majesty has expressed to co-operate with Parliament in promoting such measures as may tend to the prosperity of that country. Sir, I should be anxious at any time, and under ordinary circumstances, in moving an address to Her Majesty, to avoid any topic which might hinder our unanimity, but on the present occasion I wish especially to guard myself against touching upon any topic at all referring to those matters which are now occupying the attention of the proper legal tribunals ; I will therefore confine myself to proposing that we should thank Her

Majesty for having specially directed our attention to the important question of the registration in Ireland.

And, sir, I am happy to be enabled to state that the reception which has been given to Her Majesty's Commission appointed to inquire into the law and practice of the occupation of land in that country affords reasonable ground for expectation that its labours will be beneficial.

The Commission was framed with a view to include all interests, both local and political; the selection of its secretary was left to the discretion of the Commissioners, that every possible assistance might be afforded to them; and persons of all parties, of all political opinions, have come forward with alacrity to give evidence and to assist the Commissioners in acquiring that extensive local information which is indispensable to the success of an inquiry of so complicated a nature, which involves so many different interests.

And now, having touched upon the principal topics to which Her Majesty has directed our attention, allow me in conclusion to thank the House for the kind attention with which they have honoured me, and to express a fervent hope that in addressing ourselves to the consideration of these important matters the issue of our counsels may be to promote the welfare of all classes of Her Majesty's subjects.

MEETING IN AID OF
THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL IN FOREIGN PARTS.

Welshpool, August, 1844.

GENTLEMEN, before I proceed, as your chairman, with the business of this meeting, by calling upon the mover of the first resolution, I trust you will allow me to take this opportunity of expressing an earnest wish for the prosperity of this Society, as in so doing I feel that I shall best express the feelings of those who have assembled here to-day.

The operations of this Society will be detailed to you by the rev. gentleman who has been deputed to visit this part of the kingdom (Rev. Dr. Russell), but apart from the inducements which the good effected by the practical working of this Society holds out to you to support it, when we come to consider the relations in which this country stands to the colonies, it does appear to be a plain and imperative duty, a duty incumbent upon the members of the Church in this kingdom, to assist, according to their ability, in providing the means of religious instruction to the colonies.

For have not the colonies been established for our advantage? Have not they at various periods been encouraged by the State as a means of increasing our power, of providing for an increasing population, both

by affording an outlet for emigration and by raising up a population to consume the various products of this kingdom. And surely, when we send out our fellow-subjects for our advantage we should assist them in providing those religious advantages, those privileges of Church membership, which they have enjoyed at home.

This Society does not supersede or render unnecessary exertion on their part ; it aids, it encourages, it demands exertions from those whom it benefits ; but you will easily picture to yourselves the advantage, I may say the necessity, of assisting colonists establishing themselves in distant and uncultivated regions, as of necessity the first years of a colonist must be taxed to the utmost to provide the means of supporting life.

But, gentlemen, there is another class, that of the aboriginal inhabitants of those countries, in our relations with whom we incur a responsibility as great as that which lies upon us with regard to our countrymen. What is, what has been the consequence of intercourse with the white man upon people of other races ? What have been the effects of our vaunted civilisation upon natives of America and Australia ? We cannot leave those countries as we find them ; we must make them either better or infinitely worse. Do we not minister to their evil passions and introduce new vices into those countries ? Weapons more formidable, stimulants more deadly, iron and gunpowder, gold and ardent spirits, are scattered by us with an unsparing hand. But this is not all. We

teach them the errors of their own religion, we desecrate their altars, we scoff at their worship, and yet we too often give them nothing in its place.

Can we not suppose a native of such a country upbraiding the new colonists for these fatal gifts? Would he not say, "Leave our shores, cease to corrupt us. You are irresistible, we are powerless. If we contend with you we are crushed by the deadly thunder of your arms ; if we remain at peace we are not the less extinguished by that liquid fire whose enervating influence cripples our energies, reduces us to poverty, and destroys the vigour both of body and mind. You profess a new religion, but you will make no sacrifice, no exertion, to communicate its comforts, its consolations to us. Our old temples are no longer holy in our eyes, the gods of our forefathers at your bidding we have ceased to worship, and yet you leave us in the dark uncertainty of unbelief ; you have deprived us of confidence in our own religion, and yet you deny us the privileges of your own."

Now looking at all these things and considering the duty which we owe to our countrymen and to these poor savages, without entering upon any metaphysical subtleties as to State conscience or as to the exact limits of national responsibility, I think that every one of us must feel that, if we neglect to do our duty by these colonies, this remissness will, some day or other, to a greater or less extent, be visited upon this nation. It is a conclusion of plain common sense, a conclusion which forces itself irresistibly

upon us, independently of all argument ; for, argue as we may, I think we shall have a difficulty in not feeling some secret inward consciousness that the day of retribution cannot be put off for ever. But, gentlemen, I said this Society encourages and requires exertion. For proof of this I would refer you to the reports and transactions of this Society, and will simply instance one or two particulars.

During the course of the last session there have been laid before Parliament copies of Acts that have been passed by the Provincial Legislature of Canada, to incorporate under the presidency of the bishop the Church societies formed in the dioceses of Toronto and Quebec, with a view of facilitating their operations and of giving a permanent character to their exertions. In Australia, where the law does not impose those restraints upon the appropriation of property to pious and charitable uses which exist in England, it has come to my knowledge that one single individual who had acquired a large property in that country, being without relations who might have had a claim upon his benevolence, devoted that property to the augmentation of the bishop's income, to the providing him with a residence, to the maintenance of the cathedral and the establishment of schools in Sydney.

Again, in New Brunswick, a poor but extensive country, in which it is proposed to erect a new see, the inhabitants feel so strongly the importance and advantage of the residence of a bishop amongst them, that they have contributed several thousand pounds

to meet the sums which have been appropriated to that purpose by the Colonial Bishopricks Fund, a fund to which I need scarcely remind you this Society has been a most munificent contributor, and has thereby created a new claim upon our support.

Gentlemen, if we were suddenly to find that our accustomed means of religious worship were withdrawn from us, that we were deprived of the ministrations of our bishop, of the care of our parochial clergy, should we not feel that we were suffering a most severe loss. What then must be the condition of our countrymen who, when in a distant land, in addition to the loss of those domestic ties and associations which we enjoy, find themselves utterly destitute of spiritual advice and assistance, and unable from poverty to make a provision for themselves? How can we better show our attachment to the Church than by contributing in some small degree to their support?

ARTICLE IN *THE ENGLISH CHURCHMAN*
 AGAINST THE UNION OF
 THE SEES OF SAINT ASAPH AND BANGOR.

January 30th, 1845. King Charles Day.

THE near approach of the ensuing session of Parliament induces us to recall to the recollection of our readers the present position of the sees of St. Asaph and Bangor. Last year Lord Powis brought forward this question a second time in the House of Lords. The second reading of his Lordship's Bill was carried by a majority of twelve.

However, by the usage of the House of Lords, the Queen's consent was necessary to the progress of the Bill through its final stage. This consent the Ministers declined to give, and thus arrested the Bill by a technicality without risking a second defeat upon its merits.

Ten bishops voted for the Bill ; the Archbishop of Canterbury, the Bishops of London, Lincoln, and Gloucester (all of whom were members of the original Church Commission), alone opposed it. No bishop not a member of the Commission opposed the Bill. Lord Harrowby, a Commissioner, testified "the general abhorrence" entertained of the measure by the clergy ; the Archbishop of York, a Commissioner,

has, it is understood, signified his intention of taking a similar course.

The question will be again brought forward during the ensuing session, and we trust that the advantage already gained will be an earnest of future and complete success.

But success cannot be obtained without the hearty co-operation of the Church; the Government must feel that the Church is in earnest and determined to carry the question.

How is this determination to be shown?

Let both clergy and laity join in addresses to Her Majesty, representing to Her Majesty the injury which the proposed union will inflict upon the Church, and praying Her Majesty graciously to permit the discussion of the question in Parliament. Let the clergy in their several archdeaconries memorialise the Archbishop; let them represent to his Grace that his sanction alone now upholds this fatal enactment; and pray his Grace to give ear to the prayers of the clergy and the Church. Let archidiaconal and parochial petitions to both Houses of Parliament be prepared without delay, thanking the House of Lords for their vote of last year, and praying each House to repeal so much of the 6 and 7 of William IV. cap. 77 as provides for the union of the sees of St. Asaph and Bangor.

We can confidently assure all friends of the Church that by adopting these measures they will be doing much to ensure the success of this question and strengthen the hands of its advocates in Parliament.

Let all Churchmen join in promoting this good work ; the Government cannot continue to resist the Church upon this question if the Church be resolute and stirring. The clergy of St. Asaph and of Gloucester and Bristol are already preparing to address the Queen, the Archbishop, and the Houses of Parliament ; let their prayers be re-echoed by every diocese and county of England, and then before the session of 1845 has closed we shall see these two ancient bishoprics rescued from destruction.

ARTICLE IN *THE ENGLISH CHURCHMAN*
ON
LORD MONTEAGLE'S BILL.*

August, 1845.

Two days before the close of the session Lord Monteagle introduced a Bill, intituled "An Act authorising Her Majesty to give effect to the Recommendation of the Ecclesiastical Commissioners for England in their First Report, by applying a part of the Improvements of the Sees of St. Asaph and Bangor to the Augmentations of poor and populous Vicarages in such Dioceses, whenever the said Dioceses shall be united into one Diocese or See."

Lord Powis's Bill was styled "An Act to prevent the Union of the Sees of St. Asaph and Bangor;" this Bill may fairly be styled "An Act to prevent their Maintenance."

This Bill of Lord Monteagle will, as a matter of course, be introduced and discussed at an early period of next session. We therefore call the attention of the clergy and of the friends of the Church to it, that they may not be deceived by its

* For appropriating the surplus revenues of the Sees of St. Asaph and Bangor to their smaller livings.

insidious provisions, and may during the winter prepare to resist it.

Let them remember that this year Lord Powis was alone defeated in the House of Lords by the junction of the Whig peers with the Ministry. The Conservative Ministers were in a minority of their own supporters. The Duke of Wellington was for the first time since the Reform Bill placed in a position in the House of Lords which has now become a matter of everyday recurrence in the House of Commons.

The first report of the Ecclesiastical Commissioners in 1835 proposed that the surplus revenue of these sees, when united, should be applied to augment the poor livings in North Wales. This report was signed by Sir Robert Peel and his colleagues.

The second report, dated March 4th, 1836, which was signed by Mr. Spring Rice and the Whig Commissioners, rescinded this recommendation. From 1836 to 1845 Lord Monteagle's conscience lay dormant; in 1845, as soon as it appeared probable that the Church would, by the success of Lord Powis's Bill, obtain an additional bishopric, he became suddenly alive to a grievance which he had himself inflicted, and, seized with a desire to augment the small livings in Wales, he abandoned his own report and recurred to that which he had himself annulled.

His lordship, however, wishes us to forget that the small livings in the dioceses of St. Asaph and Bangor are entitled to their share of the "General

Fund" arising from the suspended cathedral preferences as much as the other dioceses of England and Wales. Some of them have already received augmentations from it, and many more have sent in applications, which will receive consideration as the fund is increased and the remaining canonries and prebends fall in. Nay, more, Sir James Graham has given his assurance that the Ecclesiastical Commissioners shall issue a scale of augmentation in which area shall be considered as well as population, so that Wales may be put upon a real as well as nominal equality with England. Lord Monteagle's Bill therefore is not needed, nor can those who wish to preserve the sees be accused of preventing the augmentation of the poor Welsh curacies or of sacrificing the interests of the parochial clergy to the preservation of the bishopric.

The Bishop of St. David's receives an annual augmentation from the Episcopal Fund, but the parishes in his diocese do not the less obtain augmentations from the General Fund. Why are St. Asaph and Bangor to purchase similar augmentations by the sacrifice of their bishopric, when they are equally entitled to their share in this General Fund?

So much for Lord Monteagle's proposition. Its real object is to render the union of the sees irrevocable by appropriating their revenues; for it is clear that if the surplus revenue produced by the union be permanently divided among thirty or forty parishes, a great additional impediment to the

restoration of the bishopric will be created. These are the facts of the case ; this is the object of the Bill. It remains for the clergy, for the Churchmen of England and Wales, to consider whether they will be gulled and deluded by this transparent, palpable artifice. The question is in their hands. Without their cordial co-operation Lord Powis's Bill cannot succeed against the united forces of the late and present Ministry. But if they steadfastly resolve to support that measure, if they are in earnest, and give to it out of Parliament that support which its advocates in Parliament require to strengthen their hands, sooner or later they must and will prevail. But of this they may rest assured, that if Lord Montague's Bill passes the bishoprics are lost for ever.

ARTICLE IN *THE MORNING POST*

UPON THE

WINDSOR ELECTION.*

November, 1845.

IN THE present anomalous condition of political parties it seems a matter of uncertainty who is to be the successful candidate for Windsor, and on what grounds he is to be returned. Colonel Reid is avowedly a Government man ; Mr. Walter's casting vote brought in Sir Robert Peel in 1841. Both therefore, though differing upon some important questions, may be styled Conservatives, so that the electors of Windsor are not called upon to decide between the policy of Sir Robert Peel and that of Lord John Russell ; in short, the election does not hinge on party questions. We therefore take leave to say a few words to that influential class of electors who take an interest in the welfare of the Church, and do not merely raise the cry of the Church is in danger as an electioneering clap-trap.

During the last session the Church has been steadily fighting a battle for the increase of her episcopate

* The candidates, at this election were Mr. Walter and Colonel Reid, of the 2nd Life Guards—Mr. Ramsbottom, a banker and brewer of Windsor, having been the former occupant of the seat. At this election Colonel Reid was returned.

and for the maintenance of the two ancient sees of North Wales. The Government have as steadily persisted in denying her this boon. Yet all can remember how lustily its members used to cry out, when in opposition, that the Church was in danger from Lord John Russell. The cry was useful; it pledged them to nothing, but it armed the people of England against the Whigs.

The borough of Windsor contains a still numerous chapter, a zealous parochial clergy. We respectfully urge them to ask the two candidates whether they will support the Church in North Wales. It is a question on which many of them have signed petitions to Parliament; the time is now come when they may aid its progress more directly. The Church will expect that if Colonel Reid is on this question a Government man they will at least not give him their support, that he will not be returned by their votes to swell the majority against the Church next year; that at least they will stand aloof, if they do not think fit to take a more decided course.

But Windsor contains also many earnest laymen, united together in the Church Union Society. To them also we appeal. They have given most liberally of their substance to this society in the Church's behalf; they now can serve her in another manner. They, too, have repeatedly petitioned in favour of the Church in Wales; we would urge them to call upon their new representative to support the prayer of those petitions. To the Churchmen of Windsor, both clerical and lay, the Church now appeals for help.

Her cause is in their hands. If their representative will support the Church, his first vote will speak as a trumpet-call to the Government, and show them that the Church is indeed in earnest, and if he be in a minority next year the coming dissolution will give him many comrades.

The same question will then be at issue among the constituencies of England and Wales which is now to be fought by the Church in Windsor. The electors of Windsor have it now in their power to strike the first blow, to set an example to others, to make the Government pause in their refusal to allow the Church to extend her organisation.

But if they now shrink from their duty, if on this occasion they abandon the Church's cause, if they petition, but do not vote, in her behalf, if they suffer themselves to be led blindfold and hoodwinked by old names which are daily becoming more and more unreal, by old cries of which they have already seen the hollowness, let them cease to marvel that the Church is set at nought by Sir Robert Peel, and that the Government, despising their petitions which they will have themselves abandoned, deems it safer to conciliate the enemies than to support the friends of the Church, and more politic to endow irreligious colleges in Ireland than to maintain the two sees of St. Asaph and Bangor.

ARTICLE IN *THE ENGLISH CHURCHMAN*
ON
LORD MONTEAGLE'S BILL.*

January, 1846.

AT the close of the last session we called the attention of our readers to Lord Monteagle's Bill for appropriating the surplus revenue of the sees of St. Asaph and Bangor, when united, to the augmentation of their poorer livings, and exposed the insidious nature of its provisions; but now that the commencement of the civil as well as of the ecclesiastical year warns us to look forward to the ensuing session of Parliament, it becomes necessary to enter more fully into the subject.

The Ecclesiastical Commissioners in 1835 by their first report proposed the union of the two sees of St. Asaph and Bangor, to enable them to erect the new see of Manchester without embarrassing Sir Robert Peel's new Ministry by recommending the augmentation of the number of bishops or spiritual peers. The injustice of this spoliation was so palpable, that, in order to give some colour to their proceedings, they recommended that the surplus episcopal

* The same Bill referred to in the former article from *The English Churchman*, for appropriating the surplus revenues of the sees of St. Asaph and Bangor to their smaller livings. (See page 27.)

revenue thus accruing should be applied to augment the smaller livings of these sees.

Politics ran high, the Ministry was overthrown, and the majority in the House of Commons was so adverse to the Church, that the friends of the Welsh Church in Parliament were constrained to remain silent and to await better times.

In May, 1835, Sir Robert Peel and his colleagues were succeeded in the Commission by Mr. Spring Rice and his friends. The Episcopal Fund was low, and they therefore gave over this surplus to it, and rescinded the recommendation which had bestowed it on the poorer livings. Lord Monteagle now reverts to the recommendation which he himself revoked, in order to prevent the restoration of the sees by appropriating their revenues to the smaller livings, and professes to think the latter object so desirable as to counterbalance the loss of the bishopric.

It must, however, be remembered that, by the (Dean and Chapter Bill) suppression of the cathedral preferments, the "General Fund" was created for the augmentation of smaller livings throughout England and Wales. The sees of North Wales are entitled to their share of it, and it is manifestly unjust to force them to supply their own deficiencies by the destruction of one of their sees, whilst West Yorkshire and Lancashire, whose wants are even greater, receive augmentations from the General Fund, and also obtain two new bishoprics. The claims on this fund are very great, and the most

pressing cases in each diocese must of necessity be preferred. If therefore these sees have a separate fund of their own, this fund will satisfy the most pressing cases, and this arrangement therefore will merely place an equal amount at the disposal of the Commissioners to supply the wants of others, and North Wales will still be robbed indirectly of both bishop and revenue.

The sinecure rectories of England and Wales amount to £9,000 per annum. Those in St. Asaph alone amount to £4,000. Here, then, is a sum to which St. Asaph contributes almost as much as all the other sees together, and which is about equal in amount to that which will be gained by the union of the sees. It arises from North Wales, and North Wales has therefore a just claim upon it. If, then, Lord Monteagle honestly desires to improve the poorer livings in North Wales, let him bring in a Bill to appropriate these sinecure rectories to them. The fund is adequate ; North Wales supplies it herself. If he wishes by a side wind to destroy the see he will insist on destroying the bishopric to create a fund, and on stripping North Wales of the income of her sinecure rectories of £4,500 per annum.

But in truth Lord Monteagle and Sir Robert Peel have alike in view the destruction of the sees. His lordship's zeal for the smaller livings is but a dexterous method of attaining that object. Against this we warn the Church. We show them that, if the smaller livings in North Wales require a special provision to

be made for their augmentation, the sinecure rectories of St. Asaph and Bangor will afford a sufficient fund, a fund to which no one can deny their right. If Lord Monteagle refuses to avail himself of this, and persists in his present measure, he must stand convicted of using it as a pretence to cause the wanton and unnecessary destruction of a bishopric, and of refusing to avail himself of a method of attaining the object which he professes to have in view which would not involve the destruction of these sees, and in which all Churchmen would concur and aid him.

SPEECH IN THE HOUSE OF COMMONS
ON THE
CORN AND CUSTOMS IMPORTATION BILL.*

February, 1846.

SIR, I hope that the peculiarity of the circumstances in which so many of us stand at the present moment will be a sufficient excuse for me to the House for intruding upon them the considerations which have influenced my decision upon this question.

When I entered Parliament the Corn Law was in full operation ; the discussions upon it and upon the Tariff had been for more than a year concluded. I stated to my constituents that I must go to Parliament free and unfettered, that I was not in a condition to pledge myself upon any point. So far therefore I am at perfect liberty to adopt at the present moment whatever course I may deem most expedient.

On the other hand I am fully sensible that my constituents conceived that I should be in the main a supporter of the then policy of the Government, that I should at all events be as zealous in support of the agricultural interest as the Ministry then were.

I feel therefore that upon this subject an honour-

* Introduced by Sir Robert Peel in the form of Resolutions.

able understanding existed between myself and my constituents ; that when they gave me full discretion they understood that I should exercise it within certain limits ; that there were certain well-known landmarks by which I should guide my course. I believed that those watchwords which had triumphed on the hustings were the articles of faith both of the party and the Ministry, and I did not anticipate that Her Majesty's Ministers, though they did not as yet aspire to teach, were beginning to hold Free Trade doctrines.

I feel therefore that under these circumstances the country should have an opportunity of deciding this question.

The constituencies in 1841 were the jury who tried this issue ; they returned the present House of Commons as their verdict, and now, in defiance of all justice, Her Majesty's Ministers go to a new trial, from which they persist in excluding the jury.

My right honourable friend the Secretary at War,* who has so fully and convincingly vindicated the course which, with his convictions, he felt it his duty to pursue, has stated his conviction that the gentlemen and agriculturists of England would cheerfully surrender the Corn Laws if it were proved that they were injurious to the community.

That is the very ground on which I stand. If you, the Government, can show to us, as you say you can, so patent, so glaring, so overwhelming a

* The Right Hon. Sidney Herbert (afterwards Baron Herbert of Lea).

necessity, if you have confidence in your own convictions, if you do not think your new faith as baseless and hollow as the old, at least let us, the agriculturists of England, in the words of the noble lord the member for London,* enjoy the solid satisfaction of feeling that we have made this sacrifice, if it be a sacrifice, for the good of our fellow-subjects, not that it has been forced upon us by the dexterity of two discordant Cabinets.

Sir, I admit that a dissolution would not be free from its evils; I admit that great excitement, great conflicts between classes, would be the results. But these evils would pass away; they would be less enduring and less permanent than that total loss of confidence in public men which I fear will result from the course taken by Her Majesty's Ministers, a confidence as necessary to representatives as to Ministers for the security and permanence of social order.

And it is because I feel that this destruction of political confidence is the greatest of all those evils by which the consideration of this question is surrounded, because I feel that not Shropshire alone but the whole country has been taken by surprise, because I wish to secure to my constituents an opportunity of making their own decision, that I shall give a cordial and deliberate vote for the motion of the honourable member for Bristol,† and then, at least, I shall have this satisfaction,

* Lord John Russell.

† Mr. Philip Miles.

that when I return to my constituents they will not be able to address to me those words which, on January 31st, 1840, the right honourable baronet at the head of Her Majesty's Government * told the right honourable member for Edinburgh † that he deserved his classic constituency should apply to him, *nusquam tuta fides*.

* Sir Robert Peel.

† Mr. Thomas Babington Macaulay (afterwards Lord Macaulay).

ARTICLE IN *THE ENGLISH CHURCHMAN*
ON
LORD JOHN RUSSELL
AND THE
ST. ASAPH AND BANGOR QUESTION.

August 6th, 1846.

OUR readers will perceive, by reference to our Parliamentary report of the proceedings of the House of Commons on Monday, that the Church has at length fair ground for expecting an increase in her episcopate. The Government has taken up the question; the Church has promise from Lord John Russell of a boon greater than she has received since the Reformation.

Sir Robert Peel in 1835 gave her a Church Commission, destroyed two of her bishoprics, and established the right of Parliament to "deal with" her property in a manner before unexampled, to an extent which no other minister could have attempted with success. But he was the farmer's and the Church's friend.

Lord John Russell has taken a nobler, a more Christian course.

As the servant of the Queen, of her who is the temporal head of the Church of England, he has taken the general question of the wants of North Wales and

the adjoining dioceses into his consideration, from regard to the decision of the House of Lords and the opinion of the great majority of the bishops.

We therefore urge the sons of the Church to bid their representatives lay aside the old rivalries and jealousies of party, of names which have long ceased to have a real signification, and the memory of differences which no longer exist.

We urge them to remember in the day of triumph the gallantry with which the Churchmen of Wales have fought the battle of the Church, and to take care that due honour and regard be paid in the forthcoming arrangements to the sees of St. Asaph and Bangor ; this will be the best tribute they can pay to the indomitable perseverance and energy with which Lord Powis and his supporters have triumphed over every obstacle, and obtained so great a benefit as the extension of the episcopate not only for the principality of Wales but for England.

And now we would only bid every Churchman to offer up his thanksgivings for these unexpected blessings, and to feel that it is not to mere politicians who have lifted themselves into power upon the shoulders of the Church, and have desecrated her name by making it their battle-cry amidst the deceit and wickedness of electioneering revelries and falsehoods, that the Church must look for her friends and her defenders, but that in humble trust in Providence, in patient performance of her duties, in the hearts of her own sons, in quietness and confidence, is her strength.

MEETING IN AID OF
THE LICHFIELD DIOCESAN CHURCH
BUILDING ASSOCIATION.

Shrewsbury, January 13th, 1847.

MY LORD, I should have felt great hesitation upon the present occasion in venturing to undertake the duty which I have been desired to perform, of moving the next resolution, from the circumstance of being a resident, not in this diocese (Lichfield), but in those two other dioceses into which this county is divided, were it not that from my being one of the members for this county, and by consequence a representative of this diocese in Parliament, I felt that I might fairly reckon upon the indulgence of this meeting in venturing, when desired so to do, to overstep the limits of that ancient British see (St. Asaph) with which our family is more especially connected.

The details which we have heard of the wants of this diocese, the statement which the Lord Bishop has put forth, the undeniable and rapid increase in the population of these districts, show clearly, and beyond cavil or dispute, that the necessity of the work we are called upon to undertake is great and immediate, and that the work itself is as great as its necessity is pressing. It follows then, as a necessary consequence, that if we are to do this work, to undertake it to any purpose, to carry it out to any real result, we must

not shut our eyes either to its necessity or to its extent, or be disheartened at the prospect which is before us.

And it is on this account therefore that I hail with peculiar satisfaction the resolution which I have been desired to propose, as it shows that this Society contemplates and is about to undertake a field of increased exertion. The resolution is to this effect : " That this meeting, knowing that many parishes and chapelries in this diocese are deprived in a great measure of the benefit of pastoral superintendence, owing to the want of houses for the residence of clergy, learns with satisfaction that it is in contemplation to enlarge the limits within which the aid afforded by the Society to the providing of parsonage houses has hitherto been confined."

Hitherto the aid of the Society has only been given to houses connected with new churches built since its establishment. It is now proposed to afford the same aid, viz. £200, to all benefices under £200 per annum, a class of benefices of which there are many in this county, and which therefore will be materially benefited by the change of rule. And indeed, if it be desirable to afford the aid of the Society to these objects, I can conceive no class of parishes in which a residence for the clergyman is more required than in ancient rural parishes. For in the populous districts, where most of these new churches have been built, where every one is constantly changing his habitation, where no one connects the idea of permanence with it, the value of a clergyman's house

may pretty nearly be measured by its money value ; and supposing him to possess an equivalent addition to his income, there may be often a convenience to him in being enabled to choose his own house, according to the wants of his own individual family. But in rural parishes, where each one save the veriest outcast has his own home, where it is a disgrace not to have a home, where even the poorest parishioners enjoy those invisible and indescribable comforts which make life sweet, of which the word Home is to an Englishman the sum and substance, what value do you think the poor can conceive is set upon the office, the ministrations, of the clergyman by those who possess the lands, the houses, the property of a parish, if they suffer him to be dependent upon chance for his habitation and to be without those comforts which they each of them in some measure enjoy ?

And now let me instance to you a thing which in this diocese should not be forgotten, the magnificent donation of £5,000 which four years ago Sir Robert Peel placed in the hands of the Ecclesiastical Commissioners for the benefit of those dioceses with which this ~~is~~ largely connected—a donation of which this put ~~for~~received a share, and the value of which was ~~population~~by the sanction to and example of individual ~~cavil or disp~~ thus given by the first Minister of the called ~~upon~~ amidst all his harassing and multiplied that the ~~work~~ itnd leisure to think of and discharged ing. It follows individual duties.

if we are to ~~do~~done, you will say ; true, most true ; purpose, to carry to be done. And therefore what h I would freely own is more than

twelve years ago we could have hoped to have seen accomplished, should encourage us to proceed, should give us hope in our onward course, rather than induce us to rest satisfied with past exertion, to shut our eyes, and fold our arms, and sit quiescent, while that soil which the Church should till brings forth a daily increasing crop of dragon's teeth, to rise up hereafter in arms against her.

Stand still, did I say? No, not till our population stands still. Consider how many of our new churches have already been swallowed up by the increase of the population. So that we cannot stand still. If we do, we retrograde; just as men in the middle of a river, as soon as they rest upon their oars, are insensibly carried down by the stream.

We consider our age to be an age of great liberality, which is very natural, because we feel our own sacrifices. We vaunt ourselves and make our boast that it is so; nay, more, that we surpass our forefathers in the great virtue of Christian munificence; we undervalue their deeds because they do not equally come home to us. But compare their works with ours. Compare the new church in St. Mary's parish with that stately edifice which we now see restored to its pristine splendour through the affectionate devotion of its venerable incumbent, the Rev. W. G. Rowland.

We have great facilities, which our ancestors did not possess, in the subdivision of labour, in our wonderful machinery, in our societies, which make the smallest contribution bear its full fruit. We have roads, they had none. Consider how much in that one

article of carriage we should save in one of our larger churches. They had little skilled labour, and if the money wages of labour were small, money was scarce and more valuable. Let us recollect the increased value of property, the enormous amount and new varieties of capital which exist, before we complain that the wants of our population have also increased.

After all, people will not give to churches which are to be like barns ; at all events they will not give largely. They will not give to objects which they are ashamed of when built. We shall never evoke liberality by framing edifices which, by the niggardly economy that has pared down their estimates, too surely show, not that the means have been proportioned to the end, but that some certain sum of money has been spread over the largest possible space, as if the crafts of the architect and the goldbeater were the same. Let us follow the example which has been set in so many churches of this town by one benefactor * who has shown how the nineteenth century may emulate mediæval munificence, and how much may be accomplished by one man's hearty zeal, by one man's resolute perseverance.

You will not, I am sure, so far misunderstand me as to think that I am advocating, as either necessary or practicable in each village or suburban church, such magnificence and splendour as adorns the church of the opulent and learned society of the Temple, or that which Mr. Sidney Herbert has reared in the

* The Rev. R. Scott.

princely domains of Wilton. No. But surely our churches may be neat, not mean ; solid, substantial, devoid of unreal pretension, of counterfeited ornament. If we have funds which only suffice for a chapel, let us not affect the exterior of a cathedral. If we are poor, a humble church will not disgrace us ; if we are unwilling, pretension will but expose our reluctance. In short, I would ask every one here present, what single characteristic has some meagre stuccoed edifice, such as many of us, I fear, could put our finger upon, divested even of decent ornament, whose superfluities have been cropped down as closely as a charity boy's hair—what single characteristic has it in common with “the neat church that topped the neighbouring hill,” which Goldsmith so justly deemed to be the crowning beauty of a rural landscape. But this is not all. And here I would be understood as confining myself strictly to the objects of this meeting, as speaking only of new churches, of churches about to be built, of churches to whose building we hope this day will contribute. We do not raise these Christian temples as empty visions, as unreal fabrics, as vain idols to be gazed at by the people. And therefore it will little avail that we have responded to this call, that we have raised these churches, and provided endowments and residences for their ministers, if their doors are ever to be fast closed, except upon those occasions and save on that one day when custom compels them to be opened.

Consider the murky recesses of our great towns, where whole families are crowded together in one

chamber, in which to the sharp and biting pangs of hunger is superadded the forced idleness of disease, while the chamber is tenanted both night and day by lingering sickness, by fierce fever, or even by death itself, as the exhausted mother droops over her clay-cold offspring, and feels that now at length even the sad luxury of hope, however groundless, has gone from her—think you not that it is an untold aggravation of all her sufferings to feel that there is no one nook to which she may betake herself to escape from the harrowing, continuous presence of her misery, from perpetual contact with terrors that might appal the stoutest heart? She seeks the Church, which she has been told is the poor man's Church, boasting his name as its chiefest title, and him as its most especial care; but, alas! she finds that this last refuge is barred against her, and far from being enabled to assuage her sorrows by the soothing influence of public devotion, that one day, and another, and another, and another, must pass over her before she can find even a place to kneel in secret apart from the dark realities of her terrible afflictions, a place whose associations may teach her that there is comfort even through the grave, may attune her mind to resignation, and cast away blank despair.

Again, to those who are in health and occupied in the various businesses of life, in some of which we are all mixed up, whether it be in the laborious daily duties of some handicraft, or trade, or profession, the excitement of commercial activity, the intoxicating vicissitudes of speculation, the maddening conflicts of

political or the alluring fascinations of social life, the hour does sometime come when each man's heart must feel that something beyond and beside all this is necessary, and then, when accident has turned the thoughts from these all-engrossing pursuits, how gladly many would seek the church if they knew that it was open—some for the sake of the refreshing calm which the dim silence of its quiet aisles brings to the overstrung nerves and feelings ! But the door is shut, the moment passes away, and years of exhortation may not recall it.

Surely this is a matter in which we might well take a lesson from pagan Rome. For, as the temple of Janus stood ever open, as its gates were ever unfolded, while Rome had any enemies unsubdued, any hostile array unbroken, or any more worlds to conquer ; as a type and emblem to her citizens of the untiring assiduity, the unbounded zeal, the unlimited devotion, the never-sleeping vigilance, which that proud city claimed from all her sons, while anything was as yet undone to assert her supremacy, while any land was free from her tribute, or any sea bore ships which were not consecrated to her service, or ministering to the wants and luxuries of her people—as these gates were only closed at those rare intervals when all the world bowed down and acknowledged her imperial sway—so let the portals of each Christian Church be flung open, till the Church's mission is accomplished, till all this people has been taught to seek her precincts, that so she may testify to them and proclaim that religion is a thing which must influence the daily

pursuits and tame the proud heart of man, and not merely a formality to be put on with holiday apparel, at the stated intervals of man's accustomed rest.

And now, gentlemen, in conclusion allow me to remind you that our contributions will have double fruit, as they will only be given to aid and to stimulate the exertions of others. And now let us set to work in confidence and courage, on a scale befitting a diocese where thousands are as yet untaught, on a scale befitting a country where hundreds of thousands—I speak advisedly—are practically heathens, that so the Church may once more be spread through the length and breadth of the land, and be, not merely in name, but in very deed and truth, what it once was, the Church of England; that so haply we may be permitted to hand down to our posterity those blessings both spiritual and civil which we have received from our forefathers; for of this we may rest assured, that if we leave the masses of our populous districts without religion, without the means of participating in its teaching or its ordinances, the time will surely come, perhaps even in our day, when this fair realm of England will be rent asunder and consumed in some most just and terrible convulsion.

ARTICLE IN *THE MORNING POST*
UPON THE
PROPOSED ABOLITION OF ETON MONTEM.

March, 1847.

THE authorities of Eton College who desire to abolish Montem appear disposed to adopt the language used by the Provost of Eton* in his letter to Lord John Manners, and to consider those old Etonians who attended the meetings lately held in London as persons desirous of intimidating the college by a "pressure from without," and careless of the discipline of the school, if not disorderly in venturing to protest against an edict of the Provost. The Provost can scarcely be ignorant that those meetings which he thus stigmatised were attended by two of the Fellows of the college (Rev. George John Dupuis and Rev. John Wilder), who, being members of the governing body, were in the month of March unaware that this solemn decision, which the Provost states was made in January, had been irrevocably adopted.

What was the motive of this concealment? Why was not this solemn decision communicated to the Fellows? The Provost has no autocratic power of acting by himself. The Provost and Fellows form the governing body. The head master is merely the

* Rev. Mr. Hodgson.

officer of the college, responsible to the governing body, in which he has no voice.

The Provost now attempts to arrogate to himself and the head master (Rev. Dr. Hawtrey) a "dispensing power" which, if acquiesced in, must reduce the Fellows to ciphers.

Montem takes place on Whit Tuesday. Was it intended to strangle it in secret, to pronounce sentence upon it after Easter, so as to leave no time for a reprieve, for the expression of opinion from old Etonians? Surely old Etonians have a right to complain of these secret proceedings, by which the Provost and head master first endeavour to enable themselves to plead the royal authority for what they now say is a simple act of official duty, and next to avoid publicly proclaiming their intentions. This is a most poetical method of "doing good by stealth."

The Provost darkly hints at a long catalogue of abuses and excesses connected with and arising from Montem. We ask, whose negligence has permitted their existence, whose supineness or connivance has fostered their growth? Many of them are in no wise part of Montem. The captain gives dinners to his friends. Let the head master take possession of the salt, supervise the outgoings, and retain the rest in trust for the captain until it is paid over to his parents or guardians. It is outrageous that the Provost and head master should be permitted to quote as arguments for the destruction of Montem laxities of which they now appear to have been cognisant, and which they have undoubtedly the power, if they had but the

courage and energy, to repress. We recommend the Provost's letter to Mr. Christie's perusal, if he can condescend to criticise an individual college, as his best brief for a crusade against Eton.

Oh, for one hour of Dundee ! For one indignant strophe from the lyre of Lord Wellesley ! Then in his words Montem might still be—

Untouched by visionary Folly's power,
Above the Vain, and Ignorant, and Great.

Salix Babylonica Primitiæ et Reliquiæ.

Mr. Hodgson might be spared the celebrity of becoming the Erostratus of this time-honoured institution, and on the 25th of May, A.D. 1847, the youthful Prince of Wales might join with his future subjects in celebrating the birthday of the Princess Helena amidst the buoyant gaieties and joyousness of this quaint and venerable pageant.

SPEECH IN THE HOUSE OF COMMONS
ON THE SECOND READING OF
LORD JOHN MANNERS' PIOUS AND
CHARITABLE PURPOSES BILL.

May, 1847.

SIR, I think that the right hon. baronet the Secretary of State for the Home Department* has misunderstood what fell from my noble friend the member for Newark,† as he seems to think that my noble friend spoke indistinctly on the point of giving up land. Now I beg to state most unreservedly that my noble friend intends by his Bill to cause all land bequeathed under this Bill for charitable purposes, except so much as may be required for the site and uses of an institution, to be sold. He has made this concession in deference to the wishes expressed last year, to show that he has no wish to push a theory to the utmost, that he simply wishes to put the law upon an intelligible footing, to enable a person possessing land to make such bequests as would be lawful if his property were vested not in land but in the funds. He does not wish that land should be held as a source of income. Sir, I will frankly confess that the greatest difficulty against which we the promoters of this Bill have to contend is the general non-acquaintance with

* Sir George Grey.

† Lord John Manners.

the real actual state of the law which prevails on this subject, so that not only have we to deal with all the host of popular prejudices, of historic fancies which the very name of Mortmain conjures up, but we find that we are opposed as subverters of a code which certainly cannot be found in the Statute Book. I say this because I feel that if hon. members would look into the actual history and state of these laws they would be disposed to view our proposals as neither without precedent or dangerous to the State.

How stands the case? Are we not supposed to be introducing a totally new principle of law, to be breaking a uniform chain of enactments from the earliest times originating in a dread of the power of the clergy, and continued since the Reformation as a safeguard against Rome? Are we not supposed to be robbing England of a sort of Protestant Palladium, an Ecclesiastical Magna Charta? Whereas, in fact, we are simply seeking to repeal one modern statute, the 9 Geo. II., cap. 36—a statute passed merely to thwart those whom Lord Hervey in his *Memoirs*, quoted by my noble friend, describes His Majesty as styling “those black canting hypocritical rascals, the bishops”—a statute confined to England, not extending to Ireland, to Scotland, or the Colonies,—which I shall show is not only inconsistent with our previous legislation as to Charity, but also directly opposed to the spirit of our testamentary law. We are simply asking the House to return to the law of Elizabeth, of James I., of William and Mary, of Queen Anne, sovereigns, two of whom owed their

thrones to Protestantism, whilst the other two were placed in direct antagonism to Rome. In short, we take the most Protestant periods of our legislation, we find that they were the most favourable to Charity, and we ask the House to revert to them.

What is the history of our Charitable legislation? Before the Reformation the Mortmain Laws properly so called were simply feudal, directed, not against Charity as Charity, but against the giving lands, without the consent of the Crown and the Chief Lord, whether really or colourably, to religious bodies, in order to prevent the State from losing the service of the tenants either in the field or the civil business of the country.

The reason was obvious, the provisions were most just. If the lands were given to charitable or religious bodies the tenants were exempted from military service, from attending juries and courts leet. The feudal superior also lost his fines, and heriots, and wardships, all great sources of profit; thus the State lost soldiers, the freeholders were burdened with increased attendance at assizes, the lord, who was often the Crown, lost revenue. In fact, these exemptions were so convenient, that lands were nominally and fraudulently given to religious bodies in order to obtain them. If hon. members will refer to the old Acts of Edward I. and Richard II. they will find the consent of the feudal superior always made necessary, for the reasons which I have detailed—reasons perfectly good at that time, but not applying to these times, as feudal tenures and services

do not now exist, having been swept away in the days of Charles I., and not touching on the question of bequests to Charity as Charity.

We do not purpose to touch those old laws which relate to lay corporations holding lands, and I have only alluded to these other old laws to show that the state of things which called them forth no longer exists, and also to show that we have no wish to divert the attention of the House from them. In short, we do not touch them; we only wish to alter the 9 Geo. II. We then come to the Reformation.

And now I ask hon. members who think that we are encouraging Popery what was the policy of those great men who were the councillors of that sovereign whom the translators of the Bible call "that bright occidental star Queen Elizabeth," what was the policy of that reign which carried out the Reformation to its fullest extent, which made our formularies more Protestant, which was always opposed to Rome, which was menaced by the Spanish Armada?

The series of statutes is most remarkable.

The 35 Eliz., c. 7, § 27, gave power to persons by will in writing and by feoffment to found hospitals, &c., for twenty years.

The 39 Eliz., c. 3, is the poor law—an Act more fully carried out by the 43 Eliz., c. 2.

The 39 Eliz., c. 4, is an Act for punishment of rogues, vagabonds, and sturdy beggars, which show that the spirit of the times did not run towards a sickly current of monastic charity; that they wished

to assist the poor and helpless, but not to foster indolence.

The next Act, 39 Eliz., c. 5, an Act for erecting hospitals or abiding houses for the poor, reciting that "whereas in the last session (35 Eliz., c. 7 *supra*) provision was made as well for maimed soldiers by collecting in parishes as for other poor, that it should be lawful for any person during twenty years by feoffment, will in writing, or other assurance to bequeath all or any part of his lands in fee simple for house of correction, abiding house, or stores, but this is ineffective because such erection or incorporation cannot be but by letters patent under the Great Seal," gives power to any one to found such institutions, to be incorporated with head and members with perpetual succession to hold £200 per annum without license or writ of *ad quod damnum*, and without preventing the reservation of a life interest. But what says Section 4? Does it show any of the modern jealousy as to holding land? On the contrary, it enacts that no such hospital, abiding place, or house of correction be incorporated unless endowed with lands, tenements, or hereditaments of the clear value of ten pounds by the year. And what was embraced in the term charity? The 43 Eliz., c. 4, the year in which the poor law was fully established, embraces under this term "the relief of aged, impotent, poor, the maintenance of sick soldiers and mariners, free schools, scholars in universities, bridges, ports, havens, churches, highways, seabanks, education and care of orphans;" in short, it embraces every good and

charitable and religious work, and also such objects of public utility as would otherwise be burdensome to the community.

The 21 James I., c. 1, makes this Act perpetual, calling it a good law, and Lord Chief Justice Wilmot, in speaking of its intentions and spirit, says that it is indued "with such medicinal qualities as to heal every imperfection in a charitable disposition."

How can any one suppose that, if charitable bequests had been unfavourable to the Church of England Queen Elizabeth would have passed these Acts? Would she pass laws to favour Popery? Why, her whole reign was one struggle against wars, conspiracies, and plottings to bring back the Church of Rome.

Across the Scottish border there was a rival queen nearly allied to the throne, more beautiful, more gracious, more romantic, more captivating, the faithful daughter and chiefest hope of Rome, herself not without ambition, and joining to the stern unflinching courage of her Stuart blood the yet more formidable gifts of those feminine graces, those winning ways, those alluring fascinations which she had brought back from her adopted country, from

The cornfields green, and sunny vines,
And pleasant land of France.

(MACAULAY, *Battle of Ivry.*)

Would Elizabeth pass laws to favour such a rival, to peril her own throne?

But this is not all. If we come down beyond the

Revolution of 1688, we find the same policy pursued by that sovereign whom many hon. members doubtless believe to be of Glorious, Pious, and Immortal Memory. The 7 & 8 Willian III., c. 37, enacts that "whereas it would be a great hindrance to learning and other good and charitable works"—terms which the House will observe embrace all the various objects enumerated under those words by the Act of Elizabeth—"if persons may not found schools or colleges or augment revenues of colleges and schools, by granting lands, tenements, rents, and hereditaments, to such colleges and schools or other bodies politic or incorporated, now in being or to be incorporated for other good and public uses, it shall be lawful for the King to grant to persons or bodies politic or corporate license to hold in mortmain any land, tenements, and hereditaments whatsoever." And this enactment was made to cure some technical difficulty caused by the Bill of Rights as to giving lands to corporations—an extension which we do not contemplate. And again, in the next reign, Queen Anne's Bounty Act, § 4 & 5, gave power to devise by deed enrolled under 27 Hen. VIII., or by last will and testament in writing, all interest, estate, and property in lands, tenements, and household goods and chattels for objects, &c., to be for those purposes applied according to the will of the said benefactor. This power was given to the corporation of Queen Anne's Bounty created by the Act without license of mortmain or writ *ad quod damnum*.

This was the current of our legislation as to

charity. Now what has been the English law as to the powers of devising property by will, because this must be considered if the objection of disinherison of heirs is to be raised against us? The law advisedly gives no protection to heirs. I shall show a steady uniform increase of the power of willing both as regards lands and personalty, so that whereas in Glanville's time a man could leave no land and only one-third of his personalty away from his heirs, little by little the absolute right of the heirs, which once was indefeasible, has been totally abolished. The case of the heir has been left to common sense and family affection.

First, then, as to land. I am now quoting from the evidence of Sir Francis Palgrave before the Mortmain Committee.

He says, "We collect from Glanville that at that period there was no power of making a devise without the consent of the heir. In the reign of Edward III. the introduction of uses set land free, as though land could not be bequeathed uses could."

Well, this went on till the Statute of Uses, 27 Hen. VIII., stopped the power, which had begun to alarm the lawyers. However their power was not of long duration, for five years afterwards, 32 Hen. VIII., the Statute of Wills, Wards, and Seisins gave full power, in conjunction with 35 Hen. VIII., c. 5, of devising two-thirds of lands, without any particular form of will. Afterwards, 29 Chas. II., the Statute of Frauds, together with the abolition of military tenures, gave power over all, so that, as Sir Francis Palgrave

says, the expectation of the heir, which once was indefeasible, became totally dependent on the will of the testator. So much for the disinherison of heirs.

Next as to personalty.

In Glanville's time (the period when no land could be bequeathed) moveables were divided into three portions, whereof one went to the heir, one to the widow, and the third was disposable by the testator. If the testator had no wife half was disposable. This right of the widows and children to "the Reasonable Portion" continued till the reign of Charles I., after which reign the right to the reasonable portion became obsolete in the province of Canterbury, except the City of London, and the whole of a man's property passed by his will. In the words of Sir Francis Palgrave, "Singular as it may appear, a law of succession as old as the common law itself was abrogated by usage or public opinion, and the doctrine of restraining a testator by the reasonable expectation of wife or children was so unpopular, that Parliament soon completed what opinion seems to have begun."

So much for the province of Canterbury. That of York gives an independent, a more reluctant, a later, and so more valuable testimony in our favour. The 4th William and Mary gave to the inhabitants of the province of York power to dispose of personalty notwithstanding the custom of the province, with a saving clause as to freemen of York and Chester. The act recites the custom of the Province, that widows and young children of persons dying are

entitled to a share, commonly called the reasonable part, notwithstanding wills; the Act abrogates the custom and gives power of bequeathing goods and chattels as fully as in the Province of Canterbury. The 7 William III. takes away custom of Wales which hinders persons from disposing of personal estate by wills; 2 and 3 Anne, c. 5, repeals the saving clause of 4 William and Mary to which I have just alluded, as to citizens of York; and finally, 11 George I., c. 18, took away this custom within the City of London, as it was said to have prevented wealthy persons from becoming freemen.

So that we see the whole spirit of the law of England is adverse to fettering the disposition of property, and prefers to leave these matters to the good sense and good feeling of its holders. As things now stand personalty is free, but still heirs do get it; much more land, which you feel an affection for, and wish to hand down to your posterity. In our abundant caution we secure that which is least in danger, but leave that free to which no personal interest attaches.

But now we come to 9 George II., the Act which we ask the House to modify and repeal; an Act totally distinct from all that have preceded it, contrary to the Charitable Laws of Elizabeth, of James I., of William and Mary, of Queen Anne; an Act from which it was found necessary to exempt that most useful institution, Queen Anne's Bounty, and likewise contrary to those Testamentary Laws, as fettering the powers of testators in an arbitrary

manner, in a manner which it is impossible to reduce to any general principle.

This Act requires that all irremovable property or property connected with it, if given to a charity, should be given by deed enrolled within six months after its execution, should be a gift in immediate possession, and that the donor should survive twelve months.

Therefore you cannot by will give any land to a Charity, however trifling, for a site ; you cannot leave money to be laid out in land, even in the purchase of a site ; you cannot by your will direct your land to be sold and the proceeds to be given over to a Charity ; you cannot leave money out on mortgage, or a rent-charge on your property, or even leasehold property, though that for all other purposes is personal estate. Nay, more, you cannot leave to a Charity canal or railway shares, even where they are made personalty by the Act. You cannot bequeath any tolls, money secured on poor or county rates, on roads, bonds of corporations, or anything savouring of realty.

What is the reason of the distinction here made, which makes personalty to be brought when a Charity is concerned under the law of realty ? The House will observe that we seek to make two distinct enactments : one to make all personalty personalty for Charity as for other purposes ; the other to enable land to be bequeathed to a Charity under certain restrictions.

Such being the state of the law at the present time, we are entitled to ask what is the reason for it.

We are entitled to claim that its advocates should show some cause, some reason for maintaining a law which contravenes the whole spirit of our law of Charity from the time of Elizabeth, which is diametrically opposed to our law of testamentary disposition. Surely it will not suffice in defending the arbitrary inconsistencies of this law to say that it exists, and therefore must exist, or to quote as conclusive that petty ebullition of Hanoverian spite, the dictum of George II. against "those black, canting, hypocritical rascals, the bishops" [quoted by Lord John Manners from Lord Hervey's Memoirs]. At all events, if that is to be quoted against us, surely we may be permitted to quote Elizabeth, James I., William and Mary, and Queen Anne as authorities at least equal to that of George II. Why, how comes it that the law does not extend to Ireland, Scotland, or the colonies? How is it (if it be true that this law is a security to Protestantism) that in Scotland there are no such restrictions? Why, there is no country in which you would expect to find them stronger. Ever since the Reformation that nation has been most jealous of spiritual domination. At that period it confiscated Church property by wholesale, its population was personally and individually hostile to Popery; its laws of inheritance were framed so as to secure the descent of land to the remotest generation, and really to prevent the disinherison of heirs. Yet a man may leave his property as fully to charity as to an individual; even if he be ill, it need be only sixty days before his death; if in the meantime he go to

kirk or market, the sixty days' interval is not required. So that neither their love of securing succession, the dread of Popery or of Church domination, ever led them to seek for safeguards by obstructing Charity. The Act never applied to Ireland, and since the Penal Statutes were repealed bequests may be made to Roman Catholic as fully as to Church of England or Protestant purposes.

As regards the argument that this law is a security to the Church I need say little. I think after the quotation made by my noble friend from Lord Hervey, himself a supporter of the Bill, such a position can scarcely be maintained with gravity; and as to the Protestant cause in general, I would merely ask one question upon a plain matter of fact. Have or have not Roman Catholics made greater advances in numbers, property, and importance during the last century, that is since the passing of this Bill, than during the whole previous period since the Reformation? If so, I ask, how comes it that this increase has been contemporaneous with the existence of this patent safeguard?

Now one word as to the principal features of this Bill. First, we ask you to make personalty co-extensive for Charitable as for private purposes. If you choose to stop all power of bequeathing personalty, that is one thing; but if you permit such a power, make personalty such for all purposes. You will thus simplify the law and prevent litigation. This involves no new principle; it is merely removing an anomaly.

Secondly, we ask you to permit money to be charged on land, just as feu duty in Scotland, as chief-rents and rent-charges in England, are now reserved. This will not lock up land, as the only remedy for non-payment of such rent-charges is by sale, and not by retaining or taking possession of the land.

Thirdly, we ask you to allow land to be bequeathed on condition that it be sold and the proceeds invested. My noble friend has done this from an anxious desire to meet the objections of hon. members, to avoid locking up land, to show that he has no wish to push a theory to the utmost, to go beyond public opinion, but simply to remove anomalies, to put the law upon an intelligible footing.

But do you say the existing relaxations are numerous and sufficient? If you do, you give up the question of disinherison of heirs. In fact, that position cannot be maintained. One such exemption does away with it. If these laws are a security to Protestantism, these exemptions are so many breaches in your walls, not loopholes for your defence. But if Oxford and Cambridge and Eton and Winchester are exempt, why should not Manchester and Bolton be also exempt? If St. George's Hospital be privileged, is it not hard (as Mr. Hadfield stated in his evidence) that the Infirmary at Manchester, for which £10,000 was left, should have been delayed ten years till people subscribed for a site? Why, you now give this privilege to private societies established for the sake of gain—as to the University Life

Assurance Society. This very year the Scottish Union Assurance Company got an Act to enable them to hold land in England. But this is for gain; that sanctifies the enactment; if it had been for public purposes it would have been voted "contrary to public policy."

But in truth Parliament has always been attacking the principle.

The Church Building Acts are all exemptions to a limited extent. But in 1843, by 6 and 7 Vict., c. 37, § 22, commonly called Sir Robert Peel's Endowment Act, it is enacted: "For the encouragement of such persons as shall be disposed to contribute towards the purposes of this Act, and that their charity may be rightly applied, that all and every person or persons who have any right in trust or in possession in any lands, tenements, and hereditaments, shall have full power, license, and authority by his or their testament in writing to give and grant to the said Ecclesiastical Commissioners all such his estate, and . . . the Commissioners may purchase, receive, take, hold, and enjoy without any license or writ of *ad quod damnum*, the Statute of Mortmain notwithstanding."

What does this prove but that whenever you seek to remedy and grapple with the spiritual destitution which exists, you find you must, as a preliminary measure, get rid of this Bill? And you leave this absurdity: that under this clause you may give *ad libitum* to the new district, but not to the old parish out of which it is formed.

There is no need for alarm. In the years 1841, 1842, 1843, Queen Anne's Bounty only received £7,375 in land, and this is a special Charity for residences. This land, from its smallness, is evidently given, not as a source of income, but an easement; and this was all by gift, not by will. In truth, people like to see the good they do with their own eyes; if you will give liberty, people will turn their minds to Charity, and end by giving in their own life.

And now let me ask the House what is the present state of the Condition of England question.

The Bishop of London* in his charge last year says, "It has been calculated that the number who can be accommodated in all the different places of worship, of whatever denomination, in the metropolis amounts to about 500,000. I believe it to be far short of that amount. The population has continued to increase at the rate of 30,000 per annum. The population itself being now more than 2,000,000, an addition of 400 new churches, each to contain 1,000, would not be sufficient to meet the actual exigencies of the case." He says that we cannot escape the conviction "that more than a million of souls in this vast aggregate of human beings are unprovided with the means of grace."

The Bishop of Salisbury† in 1845 lamented to his

* Rt. Hon. Charles James Blomfield, D.D.

† Dr. Denison.

clergy the pressure of poverty in his agricultural diocese, which forced parents to take their children from school for the sake of the few additional pence they might earn, so that they were "compelled by urgent necessity to avail themselves of whatever trifling assistance even little hands can give in providing a scanty supply for their bodily wants ;" and this too "while the wealth of the more opulent class is collected into fewer hands, and is in them increased."

Mr. Burge, Q.C., in his evidence before the Committee says, "If we compare the means of religious worship and of religious instruction at the Reformation with the population of the country at that time, and if we make a similar comparison of those means and the increased population at the commencement of the present century, the disproportion between those means and the increased population is appalling. I cannot bring my mind to believe that if that statute of the 9 George II. had not been passed, such an evil would have existed."

That our schools are woefully insufficient our recent debates testify. Are our hospitals, our almshouses, our asylums too plenteous? Is old age always secure of a comfortable shelter, undegraded by Parish Pay, and not driven (under a system which by a terrible mockery we call relief) to the miserable alternative of starving on an outdoor allowance of eighteenpence a week or bone-grinding in a workhouse, driven by sheer want to appease the cravings of nature on food which cannibals would loathe, till at length our Com-

mittees * and our House of Commons are harrowed by the recital how at Andover Christian men, our fellow-subjects, were reduced to such straits that like the wolves at the siege of Corinth,

From a horse's skull they had stripped the flesh,
As ye peel a fig, when the fruit is fresh.

BYRON, *Siege of Corinth.*

Oh ! let us throw aside these miserable sectarian jealousies, which make each of us hinder Charity lest the other should outstrip us in good deeds. There is sufficient field for all. By passing this Bill you will not defraud heirs, you will not encourage superstition, you will but enable property to discharge its duties as jealously as it guards its rights, you will but be doing somewhat to redress that grievous inequality of conditions which exists in the land.

* Mortmain Committee Evidence, Sess. 1844.

MEETING OF THE
SHROPSHIRE PRACTICAL FARMERS'
SOCIETY.

October 12th, 1847.

GENTLEMEN, the lapse of time has again brought us together to celebrate the anniversary of this Society, and I am sure that every man amongst us must feel that the last year has been a year of no ordinary characteristics, marked as it has been by the almost total destruction of one crop, the consequent and artificial exaltation in the price of others, and at length by an abundance and a plenty which till it had been secured we scarcely ventured to anticipate.

Under circumstances such as these, then, it would be unseemly and unnatural did we not for a moment raise our thoughts above the ordinary associations and businesses of this meeting; did we not permit our hearts to glow with, and our tongues to utter, feelings of boundless gratitude for boundless mercies, for that Gracious Providence which during the last three months has caused our cornfields day by day to glitter so joyously in the sunbeams, and our wains to stagger under an unwonted load, which has caused the glad merrymaking and melodies of the harvest home to supersede the pinching wails of famine, the death-shrieks of its sure companion—Pestilence.

And if there be some dark exceptions to our rejoicings among those who were adding props and bolts to their encumbered granaries, whilst the poor, in silent agony, saw the staff of life day by day rising higher out of their grasp ; if there be some who have been arrested in their course, and have felt their ill-omened pinions parted from them by those glad sunbeams which to others were the day-star and as the very mainsprings of life ; who, in the blindness of their unbounded thirst after riches, in the illimitable credulity of their speculations, mistook the first whisperings of the balmy zephyrs of plenty for the low moanings of the approaching hurricane—before we marvel that the golden fruit should have turned to ashes in their mouth, let us consider what the condition of England would have been if their anticipations had been realised.

But, gentlemen, to turn to matters of every-day interest, as beseems practical farmers, I wish I could congratulate you on the increased numbers and prosperity of this Society ; I wish I could say that Mr. Bythell's [*the Secretary*] bags were as broad and bulky as the stacks in your rickyards are, which is an abundance the more fortunate as I hear our meadows and our pastures are for the most part as closely shaven as our chins. During the preceding year our expenditure had exceeded our income, and therefore during the present year we were obliged to make exertions to extinguish the debt, which have been to a great extent successful ; there is still, however, a portion remaining, and Mr. Bythell will gladly

receive a sovereign or half-sovereign from any gentleman who has one to spare in his pocket. I much regret to see abolished the prize for the best cultivated farm. I believe this was because visiting the different farms lying widely apart occasioned considerable expense ; but I hope this may soon be restored, as it seems rather extraordinary that a practical farmers' society should set no value on a well-cultivated farm, and that whilst prizes to the value of £39 are given for cattle, the equally important branch of cultivation of the land should receive only one prize of £4 for turnips, or, if you add £4 the ploughing prizes, only £8.

Why is it that the society is not supported ? Is it that our name is not sufficiently high-sounding ? that a "Practical Farmers' Society" is too homely a title ? that we are not called the Shropshire Agricultural Society ? I think our founders judged most wisely in their selection of a name for this Society, one which most appropriately describes its functions and its duties. For although it may be right that the Great National Society of England should be called an Agricultural Society, and though we rejoice to see it dignified with the name and patronage of royalty, I think we have done well to get another name, as our functions are different. If I were to define them I should say perhaps that the Agricultural Society seeks to raise agriculture to a standard of ideal perfection, by new stimulus, by new discoveries, by new combinations. They seek to make things what they should be, if things were

perfect, and what they may be; we on the other hand seek to make the most of things as they are.

Their sphere of action is different from ours, but ours is not the less necessary or useful on that account. They seek to energise the whole system of our national agriculture, by comparing and bringing together the systems of different districts, of Shropshire and of Lincolnshire, of Leicestershire and Durham and the South Downs, by promoting the analysis of soils, by experimental draining, by chemical discoveries, by opening the land as a field for the profitable investment and employment of the capital not only of the landlord and tenant but also of the capitalist, by persuading whole districts to join together in common drainage, instead of every man mounting guard over his own ditches and inflicting upon his neighbour at least as much injury as upon himself; they seek to raise this great branch of National Industry into greater importance, to fit it to be compared for its activity with our Manufactures and our Commerce. Our province is rather to make the most of what we have, to husband our resources, to show what activity, forethought, judgment and energy can effect; we seek after those improvements which depend upon the head and not upon the pocket. In truth, I think my friend Mr. Smythe * used a very apposite illustration when he said to his constituents at Canterbury, "We want a little Puseyism in agriculture." We want a great and earnest-minded

* Hon. George Sydney Smythe, M.P.

movement to add fresh intelligence to the cultivation of the soil ; a movement, not in arrogant contempt and disdain for our forefathers, thinking that we are in all things wiser than they ; we want intelligence to comprehend fully the spirit of their wisdom, to profit by it, to add to it. They were not all-wise perhaps, but neither are we, and we may follow them with advantage, not in blind ignorant adherence, but adding to our stores of knowledge, as they in each generation did to theirs ; for if we go on in the old tracks, without ever mending our ways, the road, however good at first, will become worn into ruts, will become worse ; whilst, on the other hand, if we conceitedly leave the old road instead of mending it, and take a line of our own, the chances are that we get landed in a ditch, that we do not reach our destination.

But perhaps some one whom we ask to join us will say, "Don't talk to me of all these fine things ; I have no capital to waste in experiments. I can't afford to gad about the country and look at all these different districts. I have no thirty-acre meadows such as Leicestershire, I have no deep alluvial soil such as Lincolnshire, can boast. I live nearer the west, I have not the fine hot harvest weather of Sussex. I have more rainy days than fine ones, and almost as many hedgerows as acres." Then I would say, "Sir, you're the very man that ought to belong to the Shropshire Practical Farmers' Society. We will teach you to make the most of the opportunities and means you have ; we won't bother you about laying out capital you have not got, or to try new and

uncertain experiments ; but we will put you in the way of benefiting by those which these learned Societies have made ; we will show you what you may do if you choose, by the best of all proofs, that your neighbour has already done it ; we will show you what turnips he grows and you don't ; we will show you his ploughmen with two horses doing better work than yours with four ; we will show you in our implement yard good ploughs no dearer than bad ones, carts in which a horse will do twice the work he will in a waggon ; we will show you what sorts of sheep and oxen thrive best and pay best ; and if you choose to compete next year, and surpass in the show-yard your neighbour of the next parish and the next hundred, there is no knowing how many of Mr. Bythell's five-pound notes you may not find in your pocket when you get home."

For after all what is the great secret of fortunes made in manufactures ? Quick returns is one thing, a thing which we have begun successfully to aim at, in forcing cattle to market at earlier ages ; but the greatest is attention to minute profits, to every little outgoing. Accurate accounts which make a man know what he is spending, and how he is spending it ; no frittering away and wasting of time, subdivision of labour, employing it to the best advantage, economy of materials and money. If we saw two men trundling one wheelbarrow, we should think their employer mad ; we see four horses or perhaps five in a plough, and we merely think him old-fashioned, we forget that this is money out of pocket, that these horses cost as

much as a labourer, we wonder where profits go to. I believe in such a neighbourhood as this, where the country is tolerably level and the roads are good, the introduction of Scotch one-horse carts would be of itself an immense economy, and materially diminish the number of horses kept upon a farm.

Gentlemen, I hope that next year each of us may be enabled to persuade some of our friends and neighbours to join the Society. I hope also that some of our members may be kind enough to change the figure of their present subscriptions into the curved sickle-like figure which is commonly known by the name of a five. I hope the committee, if they can get a little increase of means, will be able to give some prizes for those who occupy small second-class farms; for it stands to reason that there are many farms of small extent and poor quality who have no chance of competing for the turnip prizes with the first-class farms, who have not extent of turnip ground to do so, and who cannot compete with such animals as Mr. Meire and Mr. Gough turn out. And yet this class should be induced to add to our strength and numbers, and to extend our usefulness. They are the class to be benefited by a local society alone, because they have not the means of going beyond it. We have not done our duty either to the Society or the district until and unless we induce them to join us.

Gentlemen, it is no small thing that we should once a year thus be brought together, to one common centre, to mark what improvements in stock and cultivation are going on amongst us and around us, to

hear sometimes of prizes which our members have carried off elsewhere, to be told who have been most successful in their cattle and their crops, and who have brought them to market to the best advantage ; and perhaps, as in the present year, to enjoy a sly joke at the self-denial and forbearance of those who were so unwilling to raise the price of food, who so abhorred famine prices that they refused to sell their corn at 17s., at 18s., and 19s., and magnanimously waited till prices had fallen to 9s., to 8s., and to 7s. I for one should be willing to give them credit for every virtue under Heaven, except that of being "Practical Farmers."

Gentlemen, in belonging to this Society ourselves, in asking others to join us, we are not so unwise as to suppose that in farming we can find any royal, still less any convivial, road to learning. Most truly was it said by the great agricultural poet of antiquity, that Providence had ordained that the task of cultivating the soil should not be an easy task.

Pater ipse colendi

Haud facilem esse viam voluit.

VIRG., *Geor.*, I. 121.

And if this were true of the land in which Virgil sang of the cloudless skies, the sunny plains, the fragrant orange groves, the purple vineyards of Italy, much more is it true of our land, the land not of the citron and pomegranate, of the myrtle

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and the fig-tree, but of those "unwedgeable and gnarled" oaks which

with their tough and intertwined roots
Grasp the firm rocks they spring from, and erect
In knotty hardihood so proudly raise
Their leafy banners 'gainst the tyrannous North . . .
To fence the subject plain.

MASON'S Caractacus.

And which so aptly symbolise and typify the indomitable perseverance, the never-failing self-reliance of the English race, by faith in which we may confidently trust, if we exert and unite together, as we have done this day, our energies, if we do not throw away opportunities, and fold our hands in listless indolence, that agriculture will be for ages yet to come, as for ages past it has been, despite of all seasons, despite of all changes, the sure and solid foundation of England's greatness.

ARTICLE IN *THE MORNING POST*
UPON
THE APPOINTMENT OF DR. HAMPDEN
TO THE SEE OF HEREFORD,
AND
THE LETTER OF DR. SAMUEL WILBER-
FORCE, BISHOP OF OXFORD, TO HIM.

1847.

THE Bishop of Oxford's letter to Dr. Hampden affords a melancholy proof how much the Church is overlaid, by the Establishment, how much she has become secularised alike in her highest offices and officers, and how thoroughly all sense of subordination and authority has been extinguished among her ministers.

A bishop is obliged to write a letter in a newspaper to a priest of his diocese, because the priest, acting under legal advice, "declines all direct communication with him." The judge permits the accused to keep him at arm's length, and sends through a newspaper the verdict of acquittal which the accused disdains to permit him to communicate.

As the Bishop wavered, Dr. Hampden advanced; he was true to himself. In the first instance the Bishop asked him in a letter (after these legal proceedings had been instituted) whether he would

affirm his belief in certain particulars which it was alleged he had impugned, and whether he would withdraw two publications, his observations on Dissent and his Bampton Lectures. In his answer to the Bishop he affirmed his belief, but took no notice of the demand that he should withdraw his two works. The Bishop replied that he "understood this silence as tantamount to a refusal." Learning, however, "from a letter of Dr. Hampden to a common friend," what the Doctor would not communicate to him, that the two editions on Religious Dissent were not published with his sanction, the Bishop asked leave of the Doctor to withdraw his reply.

Dr. Hampden immediately turned over the disagreeable task of retraction to the Bishop.

The Bishop next besought the Doctor to vouchsafe him a "direct statement that alterations should be made in certain passages which he was ready to point out," as he had learned from "the common friend that Dr. Hampden had expressed to him a readiness to remove in any reprint of the Bampton Lectures any incautious or obscure language which might have given rise to the imputation that they contained unsound doctrines which Dr. Hampden had not intended to put forth."

Dr. Hampden, acting under legal advice, refused to receive this communication. He saw the Bishop did not intend to proceed. The Bishop having twice failed in obtaining "such explanations as Dr. Hampden could most honestly and easily give," then suddenly announced to the promoters of the suit in the Court of

Arches that he could not permit it to be carried on, believing, by some mysterious mental process, which might puzzle even Mr. Gladstone, that he "substantially possessed already the explanations and assurances desired," in the teeth of Dr. Hampden's refusal to give him "a direct statement" to that effect. A foregone conclusion is easily attained. The Bishop reads for the first time the Bampton Lectures, is satisfied of their orthodoxy, and proclaims that there is no ground for just alarm at Dr. Hampden's consecration.

Why did not his Lordship permit the suit to go on? The Church might thus have received those explanations which Dr. Hampden might so honestly and easily have given, and if on due trial his orthodoxy should have been declared unimpeachable, the Church would have vindicated her rights and Dr. Hampden his reputation. The Bishop should never have attempted to play the parts of judge, prosecutor, and mediator. He has shown indecision at a most critical moment. Let him henceforward recollect, as he values his own reputation, that the English people detest and despise waverers. We will not criticise further his proceedings, his motives, or his arguments. Let facts speak for themselves.

MEETING IN AID OF
THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL IN FOREIGN PARTS.

Welshpool, September 5th, 1848.

GENTLEMEN, I think we are most fortunate on this occasion in being honoured with the presence of the right rev. prelate the Bishop of Madras, who himself bears such high office in the Church of that magnificent empire which affords a field so unbounded for missionary exertion ; an empire, a peninsula, in which for ages the human mind has been cultivated and civilised, as far as arts and mechanical dexterity and the unaided intellect of man apart from Christianity can civilise any land. For the Bishop can speak to us with the tongue of an actor in this great work of conversion ; he can tell us of the conversions lately wrought in his diocese at Tinnevely, upon a scale which brings back to our recollection the progress of our religion in more primitive and simple and Apostolic times ; he can tell us, as an eye-witness, and not with information picked up from tracts and journals, how whole families and villages and neighbourhoods have come together with one accord, actuated by a consentaneous and overwhelming impulse, to forsake for a purer faith the complicated mysteries of their own idolatrous superstitions.

And indeed, if we would judge of the full value of Christianity, of its effects in promoting even what the world calls civilisation when it contemplates the progress of man in those sciences and arts which appertain to the things of this life, to his material well-being, and the development of his intellect, we must look, not to Europe, where the spirit of Christianity has pervaded and leavened the whole social mass, so that no land, or class, or groove of society can be said to have escaped its indirect influence, but we must turn our eyes eastward, as to India or to China. We there shall see two mighty nations, possessed of civilisation during ages when Europe was sunk in barbarism, who have remained passive, stationary, unimproved, adding nothing to those stores of knowledge which they possessed a thousand years ago, as if their powers of advancement and improvement were limited, as if their minds after a time grew stunted, much after the fashion (in China) of their ladies' feet, and that the powers of unchristianised man were circumscribed like the intelligence of those animals who understand our conversation, who obey our commands, and will even stand by us in our distress and defend our lives, but whose advancement is limited by certain and impassable bounds.

So much for those who believe the perfectibility of man, uninfluenced by religion, unaided save by his own intellect! Will not India and China I say afford us convincing proof that the influence of religion alone can raise and cultivate our mental faculties, or need we go further to the history of

those Mahommedan nations, to the annals of Arabian civilisation, whose thousand tales have made every boy and girl among us conversant with the habits of that distant land and age, and the name of Haroun Alraschid more familiar to us all than those of Louis XIV. or Maria Theresa. These nations saved the lore of ancient days, the literature of Greece and Rome, from the incursions of the northern barbarians; but under the debasing influence of the Mahommedan creed, their civilisation has dwindled away and disappeared, as the sands of the desert, as the whirlwinds of the simoon overwhelm some fertile oasis, which for ages has greeted the weary traveller with the sight of shady palms, with the babbling of refreshing fountains, as he toils through the dreary expanse of the barren wilderness. Surely it is this great truth which is shadowed out to us and symbolised in that tale of heathen mythology (itself perhaps some strangely distorted ray from the expiring light of primitive revelation), that tale which teaches us how Prometheus brought down from Heaven "the vital spark of heavenly flame" which alone could endue with life and animation that human figure which he with art almost superhuman had constructed.

And if this be so, to say nothing of those higher ties which bind every member of the Church to extend her teaching through the world, are we not bound by an especial duty as good citizens and good subjects, as we value our national honour, to take some care of the spiritual advancement and social

progress of those distant regions that own the dominion of England. Who "call us to deliver their load from error's chain." Our own fellow-subjects. Men of other races whose chiefest glory is that the flag of England is their security. Men of our land driven in search of a subsistence to foreign climes, who are contributing by their very expatriation to our national greatness, and who amidst the various changes which foreign climes and distant regions cause them to endure feel nothing so much as the loss of those church bells, which steal over our souls with such softening and purifying tones, as they give forth their gladsome utterance of rejoicing that another day of rest from sin and toil has beamed upon the earth ; our own countrymen, I say, in whose hearts no wound is so deep as that which, in the total absence of any place of worship, is inflicted by the pleasant memory of that Church of their forefathers—

Whose peaceful bells ne'er sent around
The bloody tocsin's maddening sound,
But still upon the sacred day
Convoke the swains to praise and pray.

Marmion.

These it is who call upon us whose paths of duty lie at home to give some aid out of our superfluities to our brethren in the colonies, to supply that spiritual consolation, those ministrations and ordinances of the Church of which they have learnt, by the bitter want of them, to appreciate the blessing and consolation.

In concluding this speech allusion was made to the

consecration of colonial bishops in Westminster Abbey by Archbishop Howley on St. Peter's Day, 1847, and to the consecration of St. Augustine's College, Canterbury, by Archbishop Sumner on St. Peter's Day, 1848, it being constructed by the liberality of Mr. Alexander Beresford Hope, M.P., &c., &c.

MEETING IN AID OF
THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL IN FOREIGN PARTS.

Oswestry, September 7th, 1848.

You will easily conceive, gentlemen, that it is somewhat difficult for those who undertake to address you on these recurring anniversaries, and who cannot like the right rev. prelate the Bishop of Madras hope to interest you by the lively account of scenes in which he has himself laboured, for those who cannot boast of acquaintance detailed and familiar with the operations of the Society for the Propagation of the Gospel, to find new topics to which they may direct your attention, or even by new combinations to set before you in new guise and shape ideas with which your own minds are already familiar. For doubtless many of you whose interest in the conversion of the heathen, in the welfare of our own countrymen in the colonies, has brought you here to-day, are already well acquainted from the publications of this Society with the general outline of its operations.

And, gentlemen, it would be arrogance in me were I, on the one hand, to pretend to describe to you scenes and details of missionary exertion or to intrude upon the province of the right rev. prelate, by wearying your attention beforehand on topics which

his Lordship has honoured us with his presence here to-day to set before you and to descant upon, or, on the other hand, were I, a layman, in his presence and in that of so many other rev. gentlemen, to urge upon you the duty of each as Churchmen to extend the Church's ministrations to the most distant lands of England's dominion, a duty which I will venture to say, without flattery and without compliment, you all of you by your presence here to-day are assembled at once to acknowledge and discharge.

Gentlemen, I shall not occupy you by the ordinary commonplaces of complimentary gratulation at the good which the Society has done, at the promise of more extended usefulness which it affords. It has been said by one of the most zealous and active clergymen of our day, by one who has shown himself a man of action, able to grapple with the awful condition of our great manufacturing towns, and to make the Church in it something more than a mere name and figment (the Rev. Dr. Hook, Vicar of Leeds), that societies are naturally and by their constitution braggarts, and too apt to make the most of their successes, passing over failures with very little heed or observation. I will merely lay before you a picture of the condition of one of our colonies, that you may judge from it of the position of the rest. I will show you by the evidence of the Bishop of Colombo in what condition is the island of Ceylon, that you may judge for yourselves whether this picture leaves us room for much self-complacency at what the Church of England or we its members individually have done,

either for our own brethren beyond the seas or for those aboriginal races whose dominions we have seized upon and occupied.

What has the Church of England done? Little enough. What have its members done? Much if we look back upon the past; little enough if we measure the progress made by that which is needed. But perhaps this is one of those cases in which, whilst in a certain sense we are bound to consider that nothing has been done while aught remains to be done ("Nil actum referens dum quid superesset agendum"), we may also, not unduly, comfort ourselves with the Horatian proverb, that a work begun is a work half done ("Dimidium facti qui cœpit habet"). Now what says the Bishop of Colombo in a volume recently published? "The position of the Church at almost every place in my diocese, except at Colombo, Kandy, and Trincomalee, is very unsatisfactory. At each of these places there are churches, but at Jaffna, Galle, and Matura, large, important, and populous places, the churches to which we are admitted, *by sufferance only*, are old Dutch churches."

And what is the condition of the land in spiritual matters? The Bishop says, "I saw stamped on the foreheads of thousands as we landed the marks of idolatry, all speaking in most unmistakable language the fact of an all-prevailing heathenism."

But have we no example to shame us? This indifference was not always shown. Before we conquered Ceylon it was in the hands of a Protestant nation, the Dutch. "By them the whole province

of Jaffna was divided into thirty-two parishes. They built a church, a manse, and school-house in each. They are witnesses against us. The Dutch did give more for the propagation of a less pure faith than we do for the extension of our own. Were British rule to become, in the changes brought about by the providence of God, a fact of history to-morrow, no visible impress would be seen of our faith on the face of the land. With the Dutch it was different. They conquered, they colonised, often they converted the people. Everywhere they built churches and schools. This island has been under British rule for fifty years, but not a single church has been built to be compared with those which witness against us in each of their principal military stations."

The Bishop states that the American, Wesleyan, and Church missionaries do not interfere with each other in the districts which they may respectively have occupied ; an arrangement more comprehensive than catholic, more tolerant than primitive.

The Bishop says, describing the activity of Dissenters, and his visit to the boarding schools for girls, institution for catechists, besides more than a dozen large day schools maintained by the Wesleyans at Jaffna, "I must own that it is very humbling to me to find the ground there so entirely preoccupied ; to see on every side so much done by others, so little by the Church. In Jaffna I have no European clergyman. At Jaffna we have no church, no font, no communion plate ; all are borrowed from the Dutch consistory. There is no consecrated burial

ground, no Church school. During the time of the Dutch they allowed no single idol temple to be built within their bounds. In the first year of British rule no less than 300 temples were built in this single province."

But perhaps you will say European clergymen do not so much matter ; you must approach the natives, if you are to approach them successfully, by native catechists and ministers. What would be the practical working of this ? The Bishop was obliged to reject one native catechist who had been in the service of the mission for ten years, when a candidate for deacon's orders, "on account of the irrelevancy of his answers and the deficiency of knowledge in scriptural and elementary truth, and even of the catechism which he betrayed." He adds that the American catechists are far better instructed than our own.

But yet, in spite of our neglect, he says that exertion will not be thrown away. He says, "Heathenism is continually losing its hold on the native mind in these districts. Instead of 500 not 50 temples are kept up." "Assuredly a door is opening," he adds, "of which I would most gladly avail myself. But where are the means, and where are the men ? Where is the earnestness of faith to carry on the work ? I look around and see it not. Dissent has done everything, the Church nothing."

Look at the past history of this Society ! What a tale of individual energy and exertion, of coldness in high places. Long it was before the Church and

Parliament were shamed into the creation of one colonial bishopric ; longer still, even within the last ten years, before the bishops assembled together, to put themselves at the head of the movement, and issued that circular which in less than ten years has added so materially to the numbers of our colonial episcopate, and declared to the Church that the highest order of her ministers shall no longer be confined in insular isolation within the white cliffs of Dover and the rock-bound shores of Cornwall.

But perhaps it will be said that it is the great distinction of the Anglo-Saxon race that it works not by an official system but through individuals, and that the Church of England is chargeable with no neglect, has been guilty of no laches, but rather has designedly and advisedly followed the bent of the national disposition, and adopted a scheme, constructed an organisation, which though defective in theory is in fact most agreeable to the tastes and habits of her sons, and therefore in its result the most effectual, the wisest, and the most national. The theory will be very convenient, if true. On its practical operation hitherto I think the extracts which I have read from Bishop Chapman's charge afford a very sufficient comment.

But if it be so, if it be true that the Church of England rightly dedicates this duty to her sons, how serious is the individual responsibility which rests upon each of us. If the Church, in her corporate capacity, with all the high and precious gifts confided to her, can only consecrate bishops and ordain our clergy

for the colonies, if the means for their sustentation and maintenance, the building of colleges to train a native clergy, that Christianity be not merely an exotic, a white man's luxury, if the raising of schoolmasters and catechists be a work delegated and left to individual exertion, surely we shall be disposed on the one hand to adopt this Society, which is ready made to our hands, as the instrument to carry out this great work, and on the other to see what local organisation and individual zeal can do to extend its usefulness, &c., &c.

HALF-YEARLY MEETING OF THE
SHROPSHIRE UNION RAILWAYS AND
CANAL COMPANY.

Salop, September 27th, 1849.

GENTLEMEN, we have always followed the practice of having the draft report printed that it might be in the hands of shareholders attending the meeting, and that they might know more precisely its contents than would be possible from merely having it read to them by the secretary. It is, however, a course much more convenient to the shareholders than the chairman, because it leaves him very much less to say, and takes off much of the interest of the remarks which may fall from him. I am happy to congratulate you on the line from Stafford to Shrewsbury being open; and to inform you that we have now completed the first portion of our undertaking, and thereby given the county and district a direct route to London. The directors at the last meeting acquainted you that they did not propose to construct the Crewe and Newtown or the Chester and Wolverhampton lines. We therefore repeat to you that we have no intention of carrying on those works; and therefore we have no further works to accomplish, save that which is necessary for the finishing of the line between Shrewsbury and Stafford, the goods stations, and the like; that

there are no new works in the engineering sense of the word to be undertaken.

Gentlemen, we have thought it our duty to lay before you at the present meeting an approximate estimate of the amount of capital which will be required from you. We thought, as the works were brought nearly to an end, that you might wish to know within a little the amount of calls for which your shares would be liable. We trust that the twenty-pound shares may be reduced to seven pounds. You are aware that £5 10s. has been called up, and the company will require a further call of 20s., which will be payable on November 1st; and at the next half-yearly meeting, or at the special meeting which will take place in the course of the next six months to ask your approbation of the Bill for carrying out the arrangements with the London and North Western Company, we trust we shall be able to tell you the exact amount.

The directors stated at the last meeting that they were in negotiation with the London and North Western Company with a view to the reduction of the capital of the company. They have completed those negotiations. The agreement is in the hands of the solicitors, and the affixing of the seals of the companies has been unavoidably delayed by the stoppage of business in the offices of the solicitors during what is called "the long vacation," because you must be aware that solicitors as well as members of Parliament will have their holidays in the months of August and September.

Gentlemen, I trust the announcement we have made to you of the accomplishment of the Stafford portion

of the line and the early prospect of closing the capital account is satisfactory. You will see that the report states the arrangement by which the London and North Western Company will assume the canal debt, and also that the provision by which the surplus profits up to six per cent. belong to this company remains unaltered. The carrying system has been extended over the whole of the canals, and I trust will be attended with benefit both to the shareholders and to the trade of the county, to those who send goods by means of the canals, and that it may cause a reduction in the expense.

The accounts have been audited by Mr. Cottam, the public accountant; and in these days when so much attention has been called to the system of auditing accounts by railway companies, the directors think they may claim some credit for having from the beginning set the example of submitting the accounts to a public accountant. That is the mode of securing an efficient audit which seems now to be the most popular, and which will probably form an important feature in any mode of auditing which may be introduced in the next session of Parliament. We have always followed it because we have been anxious that the accounts should come to the hands of the shareholders in the most approved commercial form, and that the attention of the auditors should not be distracted or encumbered by any unnecessary complication.

In the last session of Parliament a Bill to establish a Government audit was introduced into the House

of Lords by Lord Monteagle, himself a very sufficient witness of the precision, or rather the want of it, with which Government accounts have sometimes been conducted. That Bill was introduced on Tuesday, June 26th, and not printed till Saturday, a day when you are aware neither House sits, and on which it was impossible to obtain from its noble mover any account of its provisions, or to meet with those members from whom information might be received as to which of its provisions were objectionable. It was read a second time on Monday, July 2nd, and committed on Tuesday, July 3rd, although the voluminous schedules of accounts to be rendered, and of quarterly and monthly returns of traffic—returns very objectionable, because they might give advantage to rival companies—and in fact the whole pith and substance of the Bill, were only delivered on the Monday; it was hurried through in such a manner that it was impossible that it could undergo any scrutiny. Lord Monteagle refused to allow the Bill to go before a Select Committee, and with the assistance of the Government it was read a third time on Friday, July 6th, and passed through all its stages in ten days. This is a pretty good specimen of “railroad” legislation.

The Bill established a system of Government audit, but it did not say whether it was to be carried out by the appointment of public accountants, or by the appointment of Government officers; it did not say whether the Bill was to be administered by auditors appointed from time to time or by a permanent

board. All it did say was that the auditors were to be appointed by the Government and paid for by the railway shareholders—a very pretty division of labour! Very possibly, if this Bill had passed into a law without any opposition, the railway shareholders might have been saddled with another body, such as the Commissioners for auditing the Public Accounts, which is a board consisting of six commissioners appointed by patent for life, with a salary of £1,000 a-year. You see what shape this audit might have assumed. Besides, it would have been the natural instinct of any such board to show to Parliament, by a constant meddling activity, how necessary their continued existence was. Their instinct would have been to make work rather than to get through business. These auditors had also power over dividends; no dividend could be declared till they had given their certificate; and although it might not be any very great inconvenience to a shareholder or a passenger to wait for a month or six weeks before the Government officer could find time to inspect a line, if a dividend were unexpectedly delayed for that space it would upset the monetary arrangements of thousands. And there is no knowing to what extent delay might have arisen; for when the deputation of railway proprietors waited upon Lord John Russell, its chairman, Lord Lonsdale, stated that he had held office as First Commissioner of Woods and Forests, and that he had not received his final quittance and settlement of accounts until, not months or weeks, but twenty years after he had ceased to hold office.

The fact is, gentlemen, the real question at issue when Lord Monteagle's Bill was going through Parliament was, not whether an independent audit were or were not necessary and advisable, but whether a particular scheme of Government audit was or was not to be adopted, the expense of which was to be charged, not upon the Government as the authors of the scheme and the enjoyers of its patronage, but upon the railway shareholders, who were to be its patients. But to show the animus which dictated the Bill, and to show there were other grounds besides those which I have detailed for regarding this scheme with suspicion, after the Bill had gone into the House of Commons and come to a standstill, when Government were at a loss for arguments to support it, Lord Monteagle inserted into several Railway Bills as they passed through the House of Lords clauses authorising and forcing upon the company a Government audit. Some of the companies adopted these clauses for fear of losing their Bills, others resisted them, and a long discussion took place the last day of the session; but you will think with me that it was not proper that the fears of the railway companies respecting their Bills should be acted upon in order to carry into effect a scheme which was then in suspense before the House of Commons as a general measure; because if this clause were to be inserted in a Private Bill, it would pass without the unavoidable scrutiny, consideration, and discussion of its details which when a Public Bill is going through Parliament necessarily takes place at all its stages;

and I ask you whether it would be a satisfactory solution of a great public question that when the House of Commons had arrested the Audit Bill, their decision should be eluded and set at naught by this ingenious piece of Parliamentary tactics.

Gentlemen, I trust that by next session the great companies will have agreed upon some effective, independent system of audit. It is much to be desired that such a scheme should pass into a law, for power without responsibility is not good for any set of men ; and I am sure that nothing will tend more to restore confidence in railway companies than effecting an independent system of audit. It is, after all, the great companies and their shareholders who are principally concerned ; because in such a company as this, where the expenditure of the company has been limited to the construction of thirty miles of railway and to the purchase of two short lines (the Montgomeryshire and Shropshire) of canals the whole thing lies upon the surface ; the accounts and the expenditure lie within a very small compass ; it is immaterial what system be adopted. I trust the great companies will frame an Audit Bill before the next session, which will show they were in earnest when they stated to the Government this year that they do not object to an independent but merely to a Government audit. Government has already great power ; Parliament has always very jealously diminished railway fares at every opportunity ; Parliament is always ready to exercise a sharp supervision over railway matters ; and it would

have been unfortunate to railway proprietors if a scheme so immature as that propounded by Lord Monteagle had passed into a law last session.

Gentlemen, I believe there is no other topic to which I need now direct your attention ; but as we have from the beginning adopted a system of having our accounts certified by a public accountant, a system which meets with approval in other companies, I thought you would excuse me, and deem it not an inopportune occasion of stating to you what passed in Parliament during the last session, that you might be fully acquainted with what the real question at issue was between the Government and the railway proprietors.

MONTGOMERYSHIRE FARMERS' CLUB.

Welshpool, October 15th, 1849.

GENTLEMEN, in addressing you on this occasion, I cannot presume to attempt to instruct you on points of practical husbandry, nor on the other hand (considering the number and ability of the different speakers who have at meetings like the present during the last few years, and eminently during the present autumn, illustrated the advantages of these societies, the objects for which they were instituted, the ends to which they should be directed by their members) can I hope to invest with the attraction of novelty, or to put into new guise and shape, topics and ideas with which your own minds are already familiar. Again, we are now assembled in the country, not in London; this is the season for practical not Parliamentary farming; and I am not here to discuss in Welshpool subjects which would more appropriately be debated in Westminster, and which whether they be or be not debated at Welshpool can only be settled in Westminster. Yet this I may tell you, that during the last session a fresh draining Bill occupied the attention of Parliament, under the auspices of the Duke of Richmond, giving increased facilities for owners of entailed estates to raise money for their improvement, and enabling

individuals more readily to lend money on such security.

Gentlemen, if we look back on the history of this country, I think we may clearly see, whatever reason at various times particular classes or sects or interests may have had to complain of oppression, that no one class or sect or interest has been able to perpetuate injustice, that there has always been a great neutral party, the common sense and common justice of England, that has always sooner or later dethroned any injurious ascendancy. You will know that for many years after King James of Scotland succeeded to the throne of England, a Scotchman was looked upon with almost as great suspicion and dislike as a Jew ; indeed he was currently supposed to be even a better hand at making a bargain. But ever since the union in Queen Anne's time, Scotland, though having only 45 members as against 500 English, never had cause to complain that her interests were sacrificed. She has attained great prosperity, she sets us a good example in agriculture ; whenever her members have united to oppose a Scotch Bill, it has been given up in deference to their opinions.

Again, Dissenters were for a long time excluded from Parliament, but at length that came to be considered an injustice, public opinion ranged itself in their favour, and they were admitted to a full participation of civil privileges by a Parliament composed exclusively of Churchmen, just as, still later, Roman Catholics were in the same manner admitted into Parliament, by a Parliament composed exclusively of

Churchmen and Protestants. We have seen some seventy Irish members turn out Ministries and hold the balance between the two great parties in the State, and if in a House of 658 members 53 Scotch and 105 Irish members can respectively obtain due attention on subjects that concern their interests, I think you will see that however strongly the current of public opinion may for a time run in a particular direction, 253 English, Scotch, and Irish county members specially representing the agricultural interest form a body which with reason and justice on their side cannot fail to command due weight and consideration.

So much for our position as subjects of a great Queen, as citizens of a mighty empire.

But looking to things which lie within our own compass, is there nothing which we can talk about at Welshpool, and put in practice ourselves in Montgomeryshire, which will assist us to hold out against bad times and to make the most of good ones.

In Cumberland you have lately seen Lord Lonsdale, a man able, sagacious, practical, in politics a Protectionist, join with Lord Brougham, a statesman, orator, philosopher, in politics a friend to Free Trade, in advocating the keeping of accounts. It is attention to minute profits, to every little outgoing, which is one great secret of the large fortunes amassed by manufacturers. No man knows how fast his money goes who does not put it down as he spends it, and if therefore you are careless in these matters, having to deal with and compete with those who are exact in their accounts,

if you pay by handful and receive by measure, the balance at the end of the year can only be on one side.

Again you do not estimate how much you suffer by local measures. By not adopting imperial measures you give an advantage to the corn factor, for it is impossible for a farmer to take advantage of every turn in the market, when every market has a different measure and he has no uniform standard to guide him.

This is a matter well worthy of your attention. Of course in this county there is much to be done by draining ; and in this the experience of the last few years shows that the good promised by draining really is to be derived from it. In this county, where you have every sort of land, from land worth £2 or £3 per acre to land which is dear at a shilling, unlimited expenditure and expensive manures are not suited universally to the district. When you have high hills to cultivate, and late springs, much rain, and late harvests to contend against, you should rather seek those improvements which arise from good management than seek to prosper by unlimited outlay.

But I do not call keeping your turnips clean extravagant expenditure. Crops require protection against weeds. I often see, and I fear I must add I sometimes walk through, fields where the sober hue of the Swedish turnip has given place to the brilliant flower of the ketlock, where the ketlock sparkling in the blaze of a September sun affords a painful illustration of the old proverb, "All is not gold that glitters."

Again, how often strolling down a long lane do we see in this county a fine rich brown stream oozing

out from some heap of manure or some fold-yard, spoiling the road instead of improving the fields. Surely it is cheaper to keep manure when you have it than to buy it. It is idle to talk of buying manure from others if you don't take care of what you make at home. And as to grass land, it often happens within this and the adjoining county that the farmer is obliged to turn his ewes and lambs upon his meadows, so that in May, when about London the hay crop has half grown up, the meadows here are as bare as they were in March.

Surely this is to be lamented. Believe me, nature is a jealous mistress, and will not suffer her gifts to be neglected with impunity. And if we lose the fresh vigour which a genial spring infuses into the grass, can we wonder that we see late hay crops and short aftermath, and in short if we suffer as all those do who anticipate their resources.

It is not for me to say how this is to be remedied. I can only call your attention to the subject, and ask you if you consider my observations well founded, to discuss this and similar questions at market or at meetings of this club, and see whether some remedy may not be devised.

And now, gentlemen, a word as to your fairs. Although the railway will not now come along this vale, I trust that you will in some degree participate in its advantages, for within my own knowledge it has already brought purchasers from a distance to Shrewsbury. I think you will soon find your fairs reduced to one day, which will be to the farmer a

great saving of time, a saving of money out of pocket, a gain in the overlooking of his farm. At Shrewsbury a New Smithfield has just been begun; and the salesmen from Chester and Liverpool have said, If you will hold your monthly fair on one day instead of two we will attend regularly, but having other markets to go to we cannot waste two days at Salop, when the railway can take us there and back in one day.

Gentlemen, I have endeavoured to touch on one or two points which appeared to me such as might afford room for improvement, and lie within your own power—to those improvements which spring from management and not from capital. Frugality, economy, attention to details are the necessary conditions of success in every walk of life. I do not believe that English agriculture is destined to extinction. The improvements which have taken place in the last ten or fifteen years show that the British farmer is not deficient in energy. But we must all do our duty, as well the owners as the occupiers of the soil. And then, aided by that love of justice and fair play which has always kept our country from permanently exalting one class at the expense of another, which always makes an Englishman anxious to redress wrong, when the wrong suffered is clearly placed before him, receiving due attention from Parliament, and paying due attention to our farms, turning the stagnant water from our lands into our ditches, and our liquid manure from our lanes upon our fields, by adopting those habits of exact business-like economical management by which the tradesman, the artizan, the manufacturer

prosper around us, I trust that for ages yet to come England may still be great among the nations, that the English ploughshare may be as victorious in the corn-field as the English sword upon the field of battle, and that those of our countrymen who belong to the land may say as confidently as our sailors who plough the deep—

One Frenchman lick two Portugee,
One John Englishman lick all three.

SPEECH IN THE HOUSE OF LORDS
ON THE
ECCLESIASTICAL COMMISSION BILL.

*On moving Amendment to Clause 12 in Committee,
February 25th, 1850.*

MY LORDS, the clause which is now before your Lordships is one which, under language apparently innocuous, conceals a most extensive operation. It will effectually destroy the possibility of ever erecting a single additional bishopric if it passes as it now stands in the Bill.

It does so in the most effectual manner, by taking away the surplus income from the Episcopal Fund, to which alone we can look for the payment of any new bishops.

From the beginning the question of finance, of available income, has affected the whole question of additional bishoprics. I do not deny that in 1835 the first Ecclesiastical Commission was afraid of grappling with the Parliamentary difficulty, not daring to propose an increase of Lords Spiritual, and being afraid of the precedent of bishops not having a seat in Parliament. But they found, in 1835, after making all practicable deductions from the larger sees, that they would not be able, without attacking

stalls, fully to make up the income of the smaller sees. So they proceeded to destroy Bristol and Bangor to create Manchester and Ripon. The funds were kept distinct; indeed the Episcopal Fund alone existed then; the Common Fund dates from 1837. The only exception made was that the surplus income of St. Asaph should be divided amongst the smaller livings in North Wales, as a sop to the Principality. That report was signed by the members of Sir Robert Peel's Government.

The second report in 1837, signed by the members of Lord Melbourne's Government, by the noble Marquis* opposite, and the noble Baron,† then Chancellor of the Exchequer, proved more accurate, and by taking away the promised boon from the North Wales livings contrived to make the Fund just adequate to make up the income of the smaller sees, and to pay Ripon and Manchester.

The opposition to the union of the sees of St. Asaph and Bangor shortly afterwards began. The noble Baron,† thereupon introduced a Bill to give that surplus income to the poorer livings of North Wales of which his report had deprived them. The noble Lord very well knew that if the available income were taken away the question must miscarry. Fortunately, however, his Bill did not find much favour with your Lordships, and never got beyond a second reading. The clergy repudiated, with an indignation the expression of which was not solicited, the gift so offered, and the bishopric was restored.

* Marquis of Lansdowne.

† Baron Monteagle.

During the course of these debates, however, vague intimations were from time to time put forward, with greater or less degrees of assurance, that want of means was an insuperable obstacle even supposing the Act of Parliament to be passed, till this argument was demolished by the right rev. prelate,* who showed that from an unexpected increase ample funds would exist.

I have troubled your Lordships with these details to show you that I am not exaggerating the importance of this clause, that if the funds are destroyed the increase of bishoprics will be stopped as a matter of course, and without further trouble.

What then do I propose as a remedy?

I propose to enact that the Ecclesiastical Commissioners may give over any money balance, any surplus in their hands from time to time, to the Common Fund, so that the funds will be kept distinct, and any surplus annual income will be available whenever Parliament chooses to sanction the erection of an additional see, whilst in the meanwhile money will not be lying idle, but being given to the Common Fund will be available for increasing poor livings. It is necessary to be cautious, for if the funds are once united the episcopal part of it is irrecoverable. The demands upon the Common Fund will swallow up any considerable surplus.

The Commissioners give, not by way of endowment, but by annuity. Therefore if the funds be now fused

* The Bishop of Salisbury.

and a surplus of £5,000 be once divided among 50 poorer livings, it would be hard indeed and clearly impossible to revoke the grant, whereas by my plan as long as this surplus is not wanted it would each year, if given to the Common Fund and invested, form an augmentation for two or three curacies, and the income would be forthcoming if a new see be thought necessary. But this clause makes the Episcopal Fund subject to all the liabilities of the Common Fund.

How little will any possible surplus from the Episcopal Fund do in aid of the Common Fund? The Ecclesiastical Commissioners in their second report put the produce of the Common Fund at £130,000. This I believe is considerably within the mark, and that it will produce more. But against any further increase I put the number of new churches with little or no endowment rising up every day, which have been built since 1837. But then the Commissioners add that to raise all the livings then existing (2,970), according to a scale varying in proportion to population, from £100 to £400, will take £276,000.

The Common Fund they only considered as an assistance. They took large powers, exempting themselves from the Mortmain Acts, to receive and encourage benefactions, stating, to show how much private liberality a little assistance will evoke, that the Church Building Commissioners by grants of £196,000 had got from private sources £900,000.

I am not committing your Lordships to an indefinite

increase of Lords Spiritual, for their number was limited when the see of Manchester was established. I am not committing you to an indefinite increase of bishoprics without your concurrence, for no see can be erected without an Act of Parliament. I merely provide that if your Lordships desire hereafter to do so, you may not be hindered by the unforeseen, hidden operation of a clause slipped into this Bill.

But, my Lords, we have ample right to look with jealousy on the wording of this clause. This clause, fusing as it does the Episcopal Fund, makes no provision for or mention of those three additional bishoprics which the Ministers just before the last dissolution advised Her Majesty to declare her intention of erecting. The noble Marquis* said nothing of them in his speech when he moved the second reading of the Bill. I ask him whether he intends to carry out that intention of Her Majesty, or whether this clause is intended to shelve the question. I believe the Episcopal Commission has not met since the dissolution of the last Parliament, and now with that engagement unfulfilled we are called upon to destroy the Episcopal Fund.

What were Her Majesty's words, as expressed in the Commission to the Episcopal Commissioners? "With a view to the better spiritual care of our subjects in England and Wales, it is our intention that a measure should be submitted to Parliament for . . . establishing forthwith a bishopric of Manchester, and also, as soon as conveniently may be,

* Marquis of Lansdowne.

three other additional bishoprics." And how are these words accepted by the Commissioners, including the Lord Chancellor, the Lord President, the First Lord of the Treasury? They say, "We have been appointed by that Commission to consider the state of the several bishoprics of England and Wales, and to offer suggestions with special reference to the intention therein graciously declared by your Majesty that a measure should be submitted to Parliament for . . . establishing forthwith a bishopric of Manchester, and also, so soon as conveniently may be, three additional bishoprics."

Doubtless the putting a stop to all future increase of bishoprics will be very palatable to those gentlemen in the House of Commons who are jealous of the Church's influence ; doubtless they will hail with satisfaction this clause as effecting silently and by a side wind their ulterior objects. They will affect a great anxiety for the increase of the Common Fund. But will your Lordships be deluded by so transparent an artifice? Will your Lordships play into their hands?

My Lords, it has been hinted that the clergy view with dislike the application of the Episcopal Fund to the increase of sees rather than of small livings. I do believe that in former years the clergy did feel indignant, an indignation I think not without foundation, when they saw the Ecclesiastical Commissioners occupied in the purchase, exchange, and erection of palaces, whilst bishops and archbishops were resisting the preservation of the Welsh sees.

But I believe that the clergy of all opinions consider a moderate increase of bishops necessary, that if their opinion be consulted they will say as the clergy of North Wales, by declarations the expression of which was not solicited, that they do not desire augmentations at such a cost. But this is a question on which I will not further enter.

I ask your Lordships whether in dealing with the Episcopal Fund provision for the future increase of bishops be not the first object, whether the assisting the Common Fund by this fund be not a matter of secondary consideration though highly desirable in itself. And if this be so, I beg of you to support the amendment which I now humbly submit to you, warning your Lordships and especially the right rev. prelates that the clause as it now stands in the Bill will, humanly speaking, effectually and for ever prevent the erection even of a single additional bishopric, of even the three bishoprics the Crown has promised to the Church, and so condemn the Church to a perpetual and increasing inefficiency.

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List of Division, *Hansard*, vol. 108, page 1329.

FIRST MEETING OF THE
SHREWSBURY YOUNG MEN'S CHURCH
OF ENGLAND INSTITUTE.

Salop, Monday, September 30th, 1850.

GENTLEMEN, permit me in the first instance to express to you the satisfaction which I feel as a member of this Society in seeing it now at length fairly established, and the obligation we are under to the right reverend prelate * for the interest he has taken in its establishment, and for his having journeyed hither purposely to-night to preside at and inaugurate its institution.

Of the advantage, nay, of the necessity, of such institutions we can, I think, seek for no more certain proof than that in every populous town, the spirit of which has been quickened by manufacturing or commercial activity, institutions such as these under different names are arising, Nay, more, in places which date but from yesterday, in the new railway towns of Wolverton and Crewe, we see mechanics' institutes arising and lecturers provided to enlarge the minds and amuse the leisure hours of those who, by their intelligence, activity, and industry, give vitality, efficiency, and, what concerns us more, security to the newest and most gigantic of all Britain's industrial developments.

* The Bishop of Lichfield.

And if this be so, would it not be marvellous, in a town like this, possessed of an ancient foundation dedicated by the munificence of its royal founder to the purposes of education, if a spirit of mental activity and improvement were not engendered?

You see those of your fellow-townsmen and kinsfolk who have a turn and aptitude for study advancing themselves in life, distinguished at the Universities, and you see them find solace in literature, that it is an amusement as well as an occupation. And though you have not leisure (occupied as you are in the more active business of life, in those industrial and commercial pursuits which are the fountain of England's greatness), though, I say, you may not be able to follow them into the tangled mazes of mathematical investigation, or to decipher the crabbed symbols of some outlandish alphabet, why is the domain of the mind, why are the paths of literature, to be for you shrouded in impenetrable darkness? Why are the works of English authors, the pure well of English undefiled, to be unknown to you? Why are the names of Arroyo del Molinos, Almaraz, and, I had almost said, of Waterloo, graven on that column* which adorns the town where it stands no less than the county by which it was erected, to be to you scarcely more intelligible, scarcely more interesting, than the arrow-headed inscriptions lately deciphered by Major Rawlinson, which chronicle the victories of the Kings of Assyria.

I can conceive no daydreams more alluring, no

* Lord Hill's.

knowledge more useful, no incitement to exertion more pure, no consolation among the wearing difficulties which beset a young man in the outset of life more abiding, than the knowledge of the difficulties overcome by those who, in despite of imperfect education in early life, have raised themselves to eminence by industry and exertion. Nor can it but increase your love of home, that love of home the especial characteristic of an Englishman, which many a man has found to be the surest safeguard in the hour of temptation, to follow in the stately pages of Lord Clarendon the wanderings and sufferings of the Royal Martyr, of whom this town and neighbourhood have many memorials, to peruse in the pages of our immortal bard of Avon the Chronicles of Hotspur. Nor will it diminish your business-like exactness and precision to know from the same source that Shrewsbury clock was celebrated for its punctuality before St. Mary's was superseded by railway time ; or make you less capable of Christian self-denial, of self-improvement, of self-control, to learn by contemplation of the unbounded genius of Shakespeare to what heights the intellect of man may soar if only he do not debase himself by the sensual indulgences and excesses of Sir John Falstaff.

Gentlemen, there is an old proverb, the truth of which every one acknowledges, "What man has done, man may do again." But what are you the better for the proverb if you do not know what it is that man *has* done ? And therefore it is that you seek to learn from books how Peter the Great did not think it

beneath him to leave the barbaric splendour of his throne in Muscovy to work as a simple carpenter and shipwright in the dockyard, that he might be able to teach his ignorant countrymen, who were too obstinate to learn from any one else ; how Brindley invented canals ; how Watt and Arkwright laid the foundation from small beginnings of our manufacturing greatness ; how Telford, in the memory of your fathers, by science carried a trotting road through the fastnesses of Wales, crowning it with the elegant structure of the Menai Bridge ; how the details of that great work were carried out by William Hazledine, a name never to be mentioned without respect in this town ; how the Menai Bridge has now been superseded by a more marvellous structure ; and how in Staffordshire the Wedgwoods raised up a pottery which rivals your own produce in Coalbrookdale. And will not this knowledge speak to you as forcibly as the monument of Admiral Benbow in St. Mary's, or Lord Hill's column in the Abbey Foregate, or the honours which you all saw paid to Major Edwardes, show that merit will somehow or other always make its way, that it will never be neglected in England ? Nor, gentlemen, will other books be wanting to speak of those fiery trials which Christian saints and martyrs have endured, to teach those holy doctrines, to inculcate those heavenly precepts, which teach you to look beyond the passing hour, and not suffer your hearts to be engrossed by the things of this world, which will afford you comfort in the hour of affliction.

Gentlemen, if this is to be done you must have a

library and reading room. Each one cannot have comfortable apartments for study, each one cannot afford an expensive library. By combining together you will get advantages as a body for pence which singly you could not obtain for pounds.

Gentlemen, if I were to speak of the advantages which railways afford to this Institution, you would either say that I was propounding a paradox or puffing the Shropshire Union Company. But go to the station and see there the curious books which minister to and have been called into life by the busy idleness of railway travellers ; see Bohn's Shilling Series, Bohn's Popular Library, the Railway Library, Murray's Home and Colonial Library, all separate and distinct publications, and then consider how many useful volumes you may get for one or two shillings apiece, which, when first published, richer people paid for at the rate of a guinea or thirty shillings apiece.

Gentlemen, the name you have chosen for our Institute of itself shows that in thus instructing the head you seek to improve the heart. You will not be the less domestic when able to add some story of former days to the conversation round a Christmas fire ; you will not be the less domestic because you are able in leisure hours yourselves to superintend and urge on the education of your children.

And now permit me to make one observation ; to ask you not to be discouraged if at first you should find reading more irksome than you suppose. I know that after a hard day's work, when mind and body are alike fatigued, when mere bodily rest is of itself a

pleasure, the mere act and exertion of turning even to a light study demands considerable energy ; but depend upon it such energy will not be fruitless.

I therefore propose with confidence the resolution I hold in my hands, detailing the wants to supply which this Institution has been set on foot ; the means by which it proposes to effect its objects ; not pretending to give you a royal road to learning, but simply to expand your minds, and amuse your leisure hours with information which may assist you in acquiring knowledge ; and I trust that all who are assembled here to-day will look back hereafter with pleasure and satisfaction on the part they have taken in organising and setting on foot the Shrewsbury Church of England Young Men's Institute.

PAPAL AGGRESSION.
MEETING OF CLERGY AND LAITY OF THE
ARCHDEACONRY OF SALOP.*

Ludlow, Wednesday, November 27th, 1850.

MY LORD BISHOP AND GENTLEMEN, the resolution which has been committed to me is, "That the spirit, if not the letter, of the law of England requires that no foreign prelate or potentate hath or ought to have any jurisdiction, power, pre-eminence, or authority, ecclesiastical or civil, within this realm."

I rejoice, my Lord, that we are assembled to resist this aggression upon our Church, in a diocese of which the ancient landmarks have not been removed, and in which our spiritual allegiance has not been transferred from one see to another. I rejoice that we are met to resist this aggression upon the dignity of the Crown, under the walls of the royal castle of Ludlow. This aggression has been characterised by the First Minister of the Crown as "insolent and insidious." Insolent, on such high constitutional authority, I shall not hesitate to style it; insidious I confess I should not have been prepared to term it, for to me it appears open and barefaced enough. Still less can I call it unexpected. For whether we

* In the diocese of Hereford.

look to the fact stated by Cardinal Wiseman that such a scheme as this was named to Lord Minto in Italy as being in contemplation; or that the *Tablet*, the organ of a large section of the Roman Catholics, had proclaimed in 1847 that the erection of such a hierarchy would shortly take place; or to the gradual extension and increase of this hierarchy both in England and the colonies—it must be evident to the most superficial observer that, these things having been passed over without observation and in silence, the extension of such an organisation to England must necessarily be a question, not of principle, but of time and policy.

Now, gentlemen, that you may understand the precise position of affairs under which we are called upon to resist this aggression, I will recall to your recollection the general tenor and current of our legislative policy upon Church matters since 1831, from the time when Protestant Dissenters and Roman Catholics were alike admitted into the Legislature, from the time that the bare recognition of Christianity has been the only religious test required.

First came the Irish Church Temporalities Act, by which two archbishoprics and several bishoprics were suppressed. In what light, I ask, would Rome look upon this measure? And yet it was passed by an Administration whose tone was not unfriendly to the Church. Next, in 1835, the House of Commons passed a resolution, popularly known as the Appropriation Clause, to the effect that no settlement of

the property of the Irish Church could be satisfactory unless the surplus revenues which were supposed to exist were employed to promote a general system of education not founded on Church principles. Was this friendly to the Church? Concurrently with this a scheme of Church reform was put forth by the Ecclesiastical Commission, by which they proceeded to make room for the erection of two new sees at Manchester and Ripon by destroying two old ones, as in *Aladdin* we read of old lamps exchanged for new. But this was not all. They recommended the destruction of the see of Man, the bishopric of an independent kingdom, for no conceivable reason (for they did not gain any money by it, as its revenues were still to remain in the island) except to conciliate the enemies of the Church by the destruction of a bishopric. Now, gentlemen, I ask you, in the name of common sense, do you suppose that a thousand conversions, were they all clergymen from Margaret Street,* members of Parliament from Buckinghamshire,† or noble lords from Wales,‡ would cause half such exultation at Rome, or infuse into the college of the Propaganda so strong a belief that no aggression, however insolent and insidious, would be much cared for or resented by the Parliament or Government of England, as so abject a confession of faint-heartedness, so glaring a proof of the weakness and unpopularity of the Church, as this recommendation made, not by Dissenters, not by Roman Catholics, but by the Arch-

* Rev. F. Oakeley. † Mr. Scott Murray. ‡ Lord Feilding.

bishops of Canterbury and York, the Bishops of London, Lincoln, and Gloucester, together with the chief statesmen and leaders of that great party whose toast from time immemorial had been "Church and Queen"? And though brighter days have since dawned upon the Church, the union of Gloucester and Bristol still remains as a monument of what Church reform was in 1835. The same Commission also proposed a scheme of cathedral reform, which did not attempt to remedy the abuses existing in these establishments, or to prevent cathedral offices from being held in plurality, but adopted a much more simple and speedy method, that of confiscating their revenues for other objects. Again, in Ireland a scheme of national education has been established, against which the primate, the Archbishop of Armagh, and a large portion of the clergy thought it their duty to protest; besides which all participation in the Parliamentary grants for education has been denied to the Church Education Society in Ireland. Now I am not advocating any exclusive power of education for the Church over the children of others, but considering that to educate the poor is the primary, the most imperative and elementary duty of the Church, I ask you what sort of opinion would be formed by the chiefs of an aggressive communion at Rome of the estimation in which the Established Church in Ireland was held, when they learned that the State would not assist her to educate even her own children? And in England have we not seen, during the two last years, the Committee on Education

of Her Majesty's Privy Council waging war with the National Society, of which the Archbishop of Canterbury is the head, and in the governing body of which are all the bishops of England.

Thus, gentlemen, I have recapitulated to you the acts of successive Administrations affecting the Church of late years; I have gone through what I may call the Parliamentary Church history since 1831. I pass no opinion upon these measures. It is not necessary for my position that I should do so. I simply lay them before you, and ask you, each of you, to judge for yourselves, whether the tone of our legislation upon Church matters has, or has not, been such as to discourage the Church's friends; whether it has, or has not, been calculated to make Rome believe that her aggressions, however insolent or insidious, might be made with impunity. I will merely make one observation: at all events these are things which have not been the doing of the Puseyites.

Again, in Ireland we have an Established Church, which we believe to be canonically, according to primitive order, by due and uninterrupted descent, the branch of the Church of England duly seated in that realm. It is not the Church of the majority, and therefore, if it be not the true Church, I do not see upon what intelligible principle you can defend it. Will then Rome, whose first article it is that the Church can be but one, send bishops and archbishops to Ireland, thereby declaring the Irish Church as established to be schismatic and a nullity?

We allow them to assume the titles of our sees, in defiance, not only of ecclesiastical order, but of the express provisions of an Act of Parliament; and yet the Attorney-General does not prosecute Dr. MacHale, who insolently signs himself John, Archbishop of Tuam.

If Lord John Russell be in earnest why does not the Attorney-General file an information against Dr. MacHale? No new Act of Parliament will be required for this; the clause which forbids the assumption of the title of any see within the United Kingdom is one of the securities provided by the Emancipation Act. But this is not all. The Crown, the temporal head of the English Church, supreme in all causes as well ecclesiastical as civil, the sole fountain of honour within the realm, has been counselled by its responsible advisers to give, by a Royal Commission, archiepiscopal and episcopal precedence to those Romish ecclesiastics, who by their own rules are utterly schismatical if our Church be true. They do not say, "We teach the Celt, you may teach the Saxon." They say, "To us is committed the Catholic Faith; your ordinances have no value; for you there is no promise." And the Crown has been advised to acknowledge their position. My lord, what choicer stumbling block could we devise for weak brethren than a Church and State which surrender everything, opposed to a Communion which arrogates all?

In the colonies we have allowed without observation the creation of a rival hierarchy. When the first

intrusive Roman Catholic Archbishop of Sydney was created, Bishop Broughton, the Bishop of Australia, published in the face of the Church a most elaborate and formal protest. To this the Secretary of State responded by sending out instructions to the governors of our Australian colonies to give to Dr. Polding the title of Most Reverend Archbishop.

Cardinal Wiseman in his manifesto justifies this aggression by the precedents of the bishoprics of Jerusalem and Malta. As to the bishopric of Jerusalem, I will only say that his case is bad indeed if he can find no example more weighty, no precedent more exact, than that ill-advised, semi-Prussian, irregular appointment.

But the bishopric of Gibraltar tells rather against him. We specially respected the Roman Catholic hierarchy of Malta by not assuming that as the title of our see. We sent our bishop, not to the native Maltese Roman Catholic population, or to proselytise among them, but to minister among those Englishmen who are sojourners in the land, who do not affect to be natives, to be other than strangers or visitors. We no more invade the province of the Bishop of Malta than a German or French chapel in London can be said to invade the parish in which it is locally situate. These are exceptional cases, the necessary consequence of a mixed population.

But the Cardinal affirms that this hierarchy is not territorial, and refers simply to Roman Catholics. Let us not be so deluded. As I said before, on the principles which we and they alike allow, the Church

can be but one. If then one Church be duly seated in England, Rome cannot canonically intrude her ministrations upon Englishmen. Her intrusion can only be justified, according to her own canons, by our condemnation; and therefore it is that we now throughout England lift up our voice against these proceedings, not because she feeds her own lambs, but because in so doing she hurls anathemas at us. And, gentlemen, it is high time for us to bestir ourselves; it is high time, if we are to resist, that we should awake from our trance.

We have, as I have shown, admitted, nay encouraged, these pretensions in Ireland and the colonies. The enemy is within our walls; we are fighting for the very realm and Church of England.

Gentleman, the present aspect of affairs recalls the time when the battle of the Church was fought and won, without foreign aid, by the Seven Bishops; when Churchmen and Dissenters alike joined to do them honour. Mr. Macaulay says, * "But among the marks of public respect and sympathy which the prelates received there was one which more than all enraged and alarmed the King. He learned that a deputation of ten Nonconformist ministers had visited the Tower. He sent for four of these persons and himself upbraided them. They courageously answered that they thought it their duty to forget past quarrels and to stand by the men who stood by the Protestant religion."

* *Hist. of Eng.*, vol. ii. p. 359.

Gentlemen, the First Minister has in his letter bid you beware of those who mutter prayers unintelligibly in the Church. It is a practice which I should hope has charms for few. It is most alien to the spirit of the Church of England, contrary to the plain meaning of the XXIVth Article; for a tone which cannot be heard differs little from a tongue which cannot be understood. But if danger is to be apprehended to the Church from this source, as a Welshman I cannot but recollect that almost the last act of the late Bishop of Llandaff (Bishop Copleston) was to resist, I regret to say ineffectually, the appointment to a Welsh parish of a clergyman not master of that language, by Lord Chancellor Cottenham, the dispenser of the ecclesiastical patronage of the Crown, in direct contravention of the article I have named, which declares that "it is plainly repugnant to the Word of God and the custom of the primitive Church to have public prayer in the Church in a tongue not understood of the people." I trust the seasonable and emphatic declaration of the First Minister will protect the Church in Wales from the recurrence of this grievance, which has been one great source of its decadence.

And now a word as to those unhappy secessions which, not unnaturally, have inspired in many considerable alarm and apprehension, an alarm which the First Minister has expressed in somewhat extravagant terms. Grievous as it is that the least of the Church's sons should wander from the fold, that those should have gone from us who once were

stoutest in her defence, yet I, for one, rather than join in these extravagant expressions, would prefer to say in the words of the old ballad—

I trust there are within the land
A thousand good as they.

Why should we despair? For never were the weapons of truth used more effectually against her corrupt practices, never was she more clearly shown to have departed from the faith, to be inconsistent with herself, at issue with her own authorities, than by one who has now recanted those weighty arguments, and who would, if he could, recall the blows he struck at her corruptions. But the word once spoken cannot be recalled, and so Rome is in this instance pulled down by those who fain would build her up. We will judge her from the mouth of her own sons. Why should we despair? The Roman citizen never despaired of the Republic, though he had but an arm of flesh to trust to. Why, then, should we despair if we believe our Church has inherited a promise? No, gentlemen, our Church is one which, in the words of Archbishop Laud upon the scaffold, "all the machinations of the Jesuits cannot ruin." Gentlemen, if we will but look back to the history of the Church, we shall see how little power to hurt her those have who have gone from her. The last half-century witnessed a secession far more formidable in point of numbers. But I appeal to you all whether the Church of England is not now in all spiritual matters, in zeal, in activity, in doctrine, in a far better state than when Wesley began his

great movement or when that movement resulted in schism. But we should learn wisdom from the past. Why is separation always to be the penalty of earnestness? Why is the Church in each half-century to be decimated by proscriptions? Was not Wesley's whole life a struggle against that separation to which he felt his followers were inevitably drifting? Can we not now see that with a little more charity among Churchmen in that day, a little less cold repulsion on the part of our spiritual rulers, if they had but endeavoured to direct, instead of contenting themselves with simply discouraging or ignoring, a movement which was sadly needed, and in which (in spite of its extravagances) were the seeds of much good, that large body who then quitted the Church might still have been retained in her bosom? Some of you whom I have the honour to be addressing can recollect the blind clamour, the unreasoning party spirit with which Simeon was assailed, and which it is no exaggeration to say strove to drive him from the Church. You can recollect how Mr. Wilberforce and those who with him endeavoured to promote a stricter and more decent observance of the Sabbath were held up to popular obloquy and derision as "the Saints."

Perhaps posterity will pass a somewhat similar judgment on our own times.

But now, you will say, what is the remedy for our present position? Gentlemen, it is no easy matter to remedy at once a long course of legislation such as I have detailed. But the case is in the hands of the

constituencies of England. Making all due allowance for the Irish Roman Catholic members, for the members returned by Presbyterian constituencies in Scotland, and by those in England where other religious bodies prevail, you will find that the majority of the House of Commons is returned by Church of England constituencies. If, then, you will but add to those questions on economic legislation and party politics which doubtless when the time comes you will put to the candidates for your suffrages, if you will but add, I say, these few words, "Will you stand by the true faith? Will you assist the Church of England to repel the aggressions of Rome?" we shall soon see a wonderful change in the spirit of the House of Commons, and by consequence in the tone of Administrations, who are but the echo of the House of Commons. We shall have no more letters from Secretaries of State giving precedence to Romish ecclesiastics. We shall have no more Romanising florins with the words Defender of the Faith omitted. We shall have no more cardinals (who in Roman Catholic countries claim, as princes of the Church, to rank before princes of the blood) coming here to take precedence of the consort of the Queen.

And now, gentlemen, I will only add a fervent hope that all those who now are members of the Church of England, who have the privilege to belong to her communion, to be within her pale, may continue to say with full assurance and confidence of faith, without doubt or uncertainty of mind, "Her foundations ARE upon the Holy Hills."

PAPAL AGGRESSION.

MONTGOMERYSHIRE COUNTY MEETING.

Welshpool, Monday, January 21st, 1851.

GENTLEMEN, in moving the first resolution I shall make no apology to you for not entering upon the whole of this wide subject, inasmuch as I have already represented at Ludlow that part of the county which lies within the diocese of Hereford, and have since published the observations I then made.

We are here in consequence of the indignation generally felt throughout England at the intelligence of this aggression, and voluntarily expressed in the first instance ; the more so as the First Minister has since encouraged its expression. Nor am I surprised that the First Minister, if intending to attack Rome, should seek to strengthen his hands by evoking the expression of public opinion. In accepting this invitation, in considering whether it be a case for measures of defence or retaliation, we must take a course consistent with the principle of toleration and equal justice to Her Majesty's subjects, we must not move in clamour and afterwards be obliged to desist.

There is this great difference between Rome and Protestant religious communities. She is territorial, they are congregational. She proclaims herself as alone authorised to teach ; they allow the right of

private judgment to all ; and therefore it is one thing to give toleration to all, and another to allow ourselves to be overridden by a claim of exclusive supremacy ; it is one thing to allow a congregation to build a chapel or hold a conference, and another to sit down quietly under the establishment of a hierarchy which is heralded and announced to us by a proclamation that congratulates England on being once more restored to its place in the Christian orbit, which treats our National Independent Church as a congregation of idolaters or pagans. Shall we patiently submit our necks to the yoke of an aggressive Communion which arrogates to itself the duty of banishing error, not always by the most gentle means ? May we not resist aggression without denying toleration, may we not give civil equality without bowing down before their claim to religious supremacy ? Besides, their language is if possible more insulting than the act. To be sure it is now explained away and said to mean nothing, to be an old-fashioned form which they continue to use ; but if objection had not been taken it would have been appealed to hereafter as an evidence of claims advanced and not resisted. But may we not suspect, if Rome clings to the language she used in the dark ages, that she may also be prepared if occasion should arise to revive her mediæval tyranny ? At all events, we may wait till she changes her language before we believe she has changed her policy.

Now, gentlemen, speaking as a Churchman, permit me to say that I ask the First Minister for no legis-

lation against others. I ask for no disabilities, no penal enactments, no more Parliamentary securities on her behalf. I confide in the promises which she has inherited, in the privileges of which she is the depositary, in the purity of her doctrine, in the efficiency of her ministers, in the affection of her laity, and their determination to stand by her. In fact, to the Church or any other religious body its own efficiency is a much better security than any external support. If she be efficient she needs not Acts of Parliament; if she does not do her work what will they avail her? I only ask of the State and of the Minister not to hinder her, to assist her to do her own work, as for instance to remove the impediments to a stricter discipline in her ministers which Acts of Parliament create, or those which the complicated provisions of the Church Building Acts impose to the building of churches and subdivision of parishes, to abate that spirit of jealous mistrust which has caused the Privy Council for two years to be wrangling about management clauses with the National Society, a society of whose moderation I can offer no surer proof than that the present Archbishop of Canterbury* is its head. It is written, "Put not your trust in princes;" and I am sure that in these days of constitutional government, when the power of princes has descended to their ministers, the Church will do well not to put her trust either in statesmen or legislatures. As Mr. Sidney Herbert said, we need not fear for Rome's conversions among

* Dr. Sumner.

our educated classes, but among the masses of our large towns, which Church and voluntaries have alike failed to reach or to instruct. But the question whether as citizens and subjects we shall resist this aggression upon the dignity of the Crown, this invasion of the National Establishment, rests upon very different considerations.

Gentlemen, I must warn you not to form extravagant expectations of the amount of legislation which the First Minister is likely to propose, or which, if he does propose it, he is likely to induce Parliament to carry. He will be met with difficulties at every step. He will meet with a formidable resistance from the Irish members. They have already published a manifesto proclaiming their determination to resist all aggression on Roman Catholics. If the English constituencies do not proclaim to their representatives their determination to resist all aggression upon the Church of England and upon Protestantism, the Irish members, though a minority, will prevail, because they are in earnest, because they are united, and nothing will be done.

I apprehend that this is a case in which a declaratory law alone would be simply absurd ; it would be to proclaim our rights which the Pope has already invaded, and to take no steps to assert them. The Vatican will not be shaken by a paper war. We therefore must have positive prohibitory enactments. Suppose, then, the assumption of territorial bishoprics in England is prohibited, you must do the same in Ireland. If this hierarchy is an invasion on

the rights of the Crown, the privileges of the Established Church, the religious liberties of Protestants in England, it must be so as much in Ireland. But in Ireland you have for years allowed, or, what is the same, connived at, such a hierarchy. The Lord Lieutenant himself has directed letters to "Archbishop Murray of Dublin." Ireland will not relish a diminution of her existing liberties ; England will not tolerate an invasion of the prerogative of the Crown in Ireland any more than in England.

Again, by the Act of Union, the two establishments like the two kingdoms are united, and styled the United Church of England and Ireland. Will you defend the English and not the Irish branch ? If so, you sign the downfall of the Irish Church as an Establishment. Will you do this by way of resisting Papal aggression and of strengthening the cause of Protestantism in Ireland ? Such a selfish policy, leaving Ireland to shift for itself, will receive and merit a speedy and signal retribution. In 1832 you destroyed several Irish bishoprics ; in 1835 you were fighting for bishoprics in England. The Pope will not have made this insolent and insidious aggression in vain if you surrender to him the dominion over Ireland ; if you are afraid to vindicate the supremacy of the Crown in Ireland, you make the Pope lord paramount of that country. This is but a single example of the difficulties with which the case is surrounded. I have instanced it that you may make due allowance for the difficulties with which the First Minister will have to contend.

Gentlemen, do not imagine if you follow the First Minister to attack Rome, and encourage and urge him to do so, that all is done when you have passed these resolutions. Do not embark in this contest without counting the cost of it. It is a case in which not to conquer is destruction. It is a contest in which we must at all hazards, at any price, be victorious. The Duke of Wellington has said that England cannot afford a little war ; words at which critics and quidnuncs dared to smile, until they received a terrible confirmation in the disasters of Afghanistan. If we engage in a war in things spiritual with Rome, we cannot afford a little war. We can afford to smile at, to take no notice of, her bombastic pastorals, her insolent assumptions, but we cannot afford to be beaten if we once begin to resist them. A pretty spectacle England will be to the nations of Europe, if after a braggart challenge, if after all our loud-tongued meetings, we either slink back after the first blow or retire defeated ! What shall we say in this case to those who are now wavering between England and Rome ?

But, gentlemen, you must not judge too hardly of the policy of our several Administrations since 1829. It is a policy which the House of Commons was always urging upon them. Till the last dissolution, particularly during the last Parliament (of which I speak from my own observation), the tone of Parliament, representing the constituencies of England, was decidedly favourable to showing indulgence to Roman Catholics ; nor can you be surprised that Sir Robert Peel and the party of which he was the leader

should be desirous of showing to the Roman Catholics that the Emancipation Act having once passed they were desirous to carry out that Act in a spirit of fulness and fairness ; that they should desire, at a time when the most successful and unscrupulous demagogue of modern times was exciting his too credulous countrymen to madness by a catalogue of grievances truly Hibernian, consisting of an anti-quarian recapitulation of old penal laws and enactments which had been extinct for centuries, you cannot be surprised, I say, that the followers of Sir Robert Peel should be ready to strain a point to show to all reasonable men that England was desirous of extending the fullest indulgence to the Roman Catholics of Ireland. The Pope had not then made an aggression, and might fairly be presumed in gratitude for the benefits conferred on Roman Catholics to be acquiescing in the existing order of things. You can scarcely blame the Minister for being incredulous that he who styles himself the Head of the Universal Church would return evil for good.

Gentlemen, when your representatives are asked to give further powers to the Government, it will be their duty to ask why those already existing have not been enforced.

Sir Edward Sugden has shown that under the old laws Cardinal Wiseman might be prosecuted by the Attorney-General for a misdemeanour. By the wise foresight of Lord Lyndhurst these Acts still exist, though the excessive penalties of treason and of death

attaching to them have very properly been repealed. But perhaps it will be said these are old antiquated laws which it would be inexpedient to revive. Let us turn, then, to the provisions of the Emancipation Act, to those securities which were given to the Church and to the Protestant interest in 1829, to those securities in which the friends of the Roman Catholics concurred as the price of their political privileges. By 10 Geo. IV., c. 7, § 28, it is enacted that whereas Jesuits and members of other religious orders, &c., bound by religious or monastic vows, are resident within the United Kingdom, and it is expedient to make provision for the gradual suppression of the same, all those resident shall give notice of their name, age, place of birth, name of order or community, name and residence of next immediate religious superior, and forfeit £50 for each month of delay. By § 29, if any Jesuit or member of such religious order comes into the United Kingdom after the passing of the Act, he may be banished for his natural life. By § 31, the Secretary of State may give him licence for six months, which licences by § 32 are to be laid before Parliament. By § 33, any Jesuit or monk admitting another into his order is guilty of a misdemeanour. By § 34, any person becoming a priest or monk of any religious order may be banished for life, and, by § 36, if he comes back may be transported. Now can anything be more absurd than to frighten the whole country with rhodomontade about Tractarians, about the danger to which the Church of England is exposed by the machinations of the new

converts to Romanism, by their zeal, their influence, and ability, when the principal persons among them, with Mr. Newman* at their head, as oratorians, as members of a religious order, might be sent out of the kingdom to-morrow, and if they returned be transported to Botany Bay? We should take example from the small, insignificant, second-rate kingdom of Portugal, just a hundred years ago, in A.D. 1759. The Jesuits then exercised an overwhelming power in the State, and were also suspected of being concerned in dangerous conspiracies. What did the great man who was First Minister of Portugal, the Marquis de Pombal, do in this emergency? He hired a foreign ship, filled it with Jesuits, and packed them off across the seas to Rome. A month afterwards he sent those that remained after them. The Marquis de Pombal lived in an age when the authority of the Pope was much greater; he had a superstitious sovereign and an ignorant Roman Catholic population to deal with; but he had courage to carry out a policy which Protestant enlightened England has put upon her statute book, but dares not execute.

Gentlemen, I repeat that I do not blame the First Minister for the delay of the last three months. I do not wonder when I consider the difficulties which surround him that he should wish for the support and opinion of Parliament before he acts. All I ask is that we should have some security that if we pass Acts he will execute them.

* Afterwards Cardinal Newman.

What, then, are the conclusions to which these considerations would seem to lead us? That an aggression has been committed by the see of Rome upon the prerogative of the Crown, that the Established Church has been insulted, that the religious liberties of Protestants have been threatened, we shall all, I trust, concur in declaring. That in reply to the invitation of the First Minister we are disposed to throw aside all party distinctions, all political animosities, on this great and momentous question. That provided his policy be broad, intelligible, tolerant, effective, maintaining the prerogative and supremacy of the Crown no less in Ireland than in England, we shall cheerfully support him. That we leave entirely to his Parliamentary responsibility as the Head of the Executive Government, to his unfettered discretion as the servant of the Crown, the question by what measures and at what time this insolent and insidious aggression shall be resisted. But, above all, that there is one thing which we will not endure, and that is that he should bark if he does not intend to bite: when once the first blow has been struck, there must be, there shall be, No surrender.

TERCENTENARY OF SHREWSBURY SCHOOL.

Shrewsbury, April 24th, 1851.

GENTLEMEN, I am sensible that in performing the task which has been assigned to me of proposing that toast which embodies at once the occasion which has assembled us here to-day and the feelings to which we now seek to give expression, I must claim the indulgence of all Shrewsbury men, inasmuch as I, being, academically speaking, a stranger and a guest, cannot speak *admonitu locorum*, or affect to be conversant with those traditions which consecrate to you all the nooks and corners of your shrine. But if, academically speaking, a stranger amongst you, permit me to say that so long as the name of Salop represents alike the county and the town, so long will every Shropshire man feel an interest and pride in the success and welfare of Shrewsbury men. As an Etonian I cannot but join cordially in the sentiments expressed by the Bishop of Lichfield,* an Etonian, of gratification at the prosperity of one of that large family of public schools which exercise so important an influence over the education, ay, and the destinies of England. As a Johnian, as a member of that college to which the responsible duty of appointing the head master has been entrusted, I am proud of the number of Shrewsbury men who have become distinguished within the

* Dr. Lonsdale.

walls of Lady Margaret, and I appeal with confidence to the venerated memory of Archdeacon Butler and to the reputation of his distinguished successor as a proof of the public spirit which alone has influenced those appointments.

Gentlemen, in these days when the destruction of the barriers of time and space brings with it also the destruction of those ties which bind man to man, it is most delightful to renew those associations which date from a time when the heart is not yet hardened by the world, when all are equal, when men are not divided from one another by the barriers of worldly position; a period when the public estimation in which each is held, though dependent on a severe criticism, depends on one which is seldom insincere and seldomer unjust; when all meet, not according to the philosophic dogmata of some creedless pantisocracy, but upon the equality of Christian brotherhood.

Gentlemen, in how manifold a manner does the history of this school appeal to our sympathies; how forcibly it illustrates and is the type of our national spirit and institutions. Indebted for its origin to a Shrewsbury man, who, casting aside the present, had faith to look forward to a future, whose name is still living, whose descendant I rejoice to say is now after a lapse of three hundred years numbered among its governors, it has been illustrated and augmented by the royal munificence of the sovereigns of England. Nor will you, gentlemen, at the present moment the less boast of the names of Edward and of Elizabeth among its benefactors if you believe that to them we

are indebted for the perfecting and carrying forth of the Reformation, nor shall we reflect without emotion that it was under the reign of good King George III. that the Crown and Parliament concurred to give fresh vigour to this foundation.

Reverting to its departed worthies, in Lord Halifax we recognise one of the earliest of the class of Parliamentary statesmen; and to what name can I turn more glorious than that of Sir Philip Sidney, the pink and mirror of English chivalry, the last and most perfect type of that wonderful combination of Christian gentleness and dauntless valour which redeemed Europe from barbarism, and vindicated our insulted religion by planting the Cross upon the towers of Jerusalem? And if you are wearied in this restless unquiet age with that unceasing pressure and tumult of worldly cares, of which the shrill scream of the locomotive is at once the minister and symbol, to what retreat and repose more alluring can I invite a Shrewsbury man than to the Countess of Pembroke's Arcadia?

In modern times I need only refer you to the calendars of our universities for a record of the honours of Shrewsbury men. At Cambridge, in that style of composition with which she commemorates the name of Richard Porson, Shrewsbury men, with Dr. Kennedy at their head, stand, I may venture to say, foremost; whilst I admire those chaplets with which you have entwined the brows of Sabrina* as

Hærentem capiti multâ cum laude coronam.—HOR.

* Sabrinæ corolla.

Gentlemen, in these sober days, if I dare not ask you to fill *ternos ter cyathos* in honour of this abode of the Muses (the more especially as we have so far departed from classical custom as not to mingle water with our wine) at least I may call upon you to drink with three times three "Prosperity to Shrewsbury School;" and, grounding our anticipations for the future upon the solid and stable foundations of the performance, the history, the memories of the past, to predict and augur for Shrewsbury School a term of existence as long and not less distinguished than that of which we now commemorate the completion; and as your organ and mouthpiece so far to indulge in prophecy as to give utterance to those aspirations in which I am sure every one of you will cordially and undoubtingly join, viz. an

Hic jam tercentum totos regnabitur annos.

VIRGIL, *Æn.*

ROYAL AGRICULTURAL SOCIETY.

Windsor, Wednesday, July 16th, 1851.

GENTLEMEN, the toast which I now rise to propose is the health of our Vice-President and President elect, Lord Ducie. And I am confident that in this year, when we are celebrating the triumph and congress of art and manufactures, no choice could have been more suitable for our Vice-President than that of Lord Ducie. For, except to the strangers and visitors who now honour us with their presence, I need not say that Lord Ducie is distinguished not only as a farmer but as a manufacturer; a manufacturer in that department, the department of iron and of implements, in which agriculture is most deeply interested.

Gentlemen, it is now some thousand years since the ancient poets told us that the world was in an age of iron. But I think in the uses to which we now put iron, we as far surpass those former ages as the iron ploughs from Lord Ducie's works surpass the ploughs of which the Etonians read in Virgil, or our Herefords and Shorthorns excel the bulls lately dug up at Nineveh.

Gentlemen, I give you the health of Lord Ducie; and, distinguished as he is, not only as a farmer but as a manufacturer, and so showing in his own person

that Lord Portman's toast (agriculture, manufactures, and commerce) was not a mere empty phrase, distinguished, I say, as Lord Ducie is in these two capacities, I think I may venture to call him "a good double Gloucester"!

THE INAUGURAL MEETING OF THE
WELSHPOOL LIBRARY AND READING
ROOM.

Wednesday, January 7th, 1852.

GENTLEMEN, among all the various departments of education of which the development has been of late years so rapid, there is perhaps none which has more widely extended itself, none in which greater interest has been excited, none more thoroughly sustained almost exclusively by those persons and classes who benefit by its efficiency, than that which we are assembled to-night to inaugurate and naturalise in Welshpool. For whether it be under the quiet homely name of Reading Room and Library, such as befits our circumstances here, or under the more aspiring title of Mechanics', Young Men's, or Athenic Institutes, or Mutual Instruction Societies, or Athenæums, titles in which larger and more populous places may venture to indulge, where their means and their scope are alike more extended than ours can be, you will find scarce any town of spirit without an Institution, which twenty years ago was literally unknown.

And it is well that it should be so. For whether we look to the universities, the great public schools, and to that large class of which King Edward the

Sixth's school at Birmingham and the collegiate institutions of Cheltenham, Birkenhead, and Liverpool are types, on the one hand, or to the various diocesan or middle schools which seek to combine a good commercial education with some knowledge of Latin, on the other, or again to the ordinary parochial schools, we see universal activity everywhere prevailing.

But good education creates in many a desire for knowledge, in almost all a taste for literature. Hence our libraries and institutes. And what has been the consequence of this diffusion and improvement of education in the school, of the making literature popular and attractive in the reading room? Why, that we have ceased to hear that stalest of all stale quotations, "A little learning is a dangerous thing." Not that I would have you despise this adage, for it contains a great truth when not perversely misapplied. It is most true of those who, having learnt a little, stop by the way as if they knew all; most untrue if used to dissuade those who know nothing or but little from endeavouring to learn as much as their opportunities or avocations will permit. It is true of the lazy loiterer, not of the industrious beginner.

Again, I may remind you that concurrently with this spread of education and literary pursuit there has been a great increase of earnestness among all religious communities, shown, not in bitter controversy, but in increased attention to the bringing up and spiritual welfare of their flocks. But on this

head the active part which Archdeacon Clive has taken in setting on foot this society and in consenting to preside over it renders it unnecessary for me to say a word.

But speaking as I do to a Welsh audience within the limits of the Principality, I will show you by a purely Welsh illustration how from the earliest period of the Reformation the Church of England has looked forward to and anticipated the time when all should read. If you look to those Acts of Elizabeth and Charles II. by which the successive alterations of our Liturgy have been accepted and ratified by the State, you will find a provision that the bishops of the four Welsh sees and of Hereford should cause an English and Welsh Bible and Prayer Book to be kept in every church, that persons imperfectly acquainted with either tongue might come to read, and by comparing the two versions together acquire a better knowledge of the second language.

Now living as we do in an age when every village has its school and every tavern its newspaper, in an age in which by the exertions of the various religious societies you can get a Bible for a few pence, for a fraction of a day's wages, you will perhaps be disposed to smile at this enactment, and to wonder how any one could dream that people would ever learn to read in such a clumsy inconvenient way ; just as I doubt not those amongst us who are not laymen are already speculating how soon the people ceased to be able to learn to read so, by the

introduction of the modern fashion of locking up churches.

But if you consider that in those days books cost, in money value, almost as many pounds as they now do pence, that few could read without toil, that the manor-house contained fewer books than the cottage often does now, and also that the mere opening of the Bible to the laity was itself a portentous novelty, you will see how great an influence upon the future greatness of our country was exercised by the spirit which dictated this enactment, quaint and cumbrous as it now appears, and of what inestimable value was this declaration, coming not only from the Church and the Reformers, but from the Parliament and Government of England, that religion thenceforward was to be the nursing mother of knowledge.

Gentlemen, in the present day it is more and more apparent that in the every-day concerns of life patient industry leads to success much more than uncultivated genius. The careers of your own friends and rivals and schoolfellows and contemporaries will prove this. It is well that it should be so. The sacred fire of genius is vouchsafed to few; perseverance and industry are gifts which every man may acquire for himself if he wills it. It is in the domain of the imagination that genius is all-triumphant. It is of the domain of the imagination that Pindar spoke, the greatest of all lyric poets, when, living in an age when knowledge was for the most part unwritten, when the poet or minstrel discharged the functions of bard and statesman and philosopher and historian,

teaching agriculture by his pastorals, State policy by his tragedies, and keeping alive the national spirit of his countrymen by his historic ballads, he, I say, inveighed against his detractors in that splendid burst of enthusiasm which Bishop Heber has rendered in words scarcely less spirited than the original :

Yes ! He is wise whom Nature's dower
Hath raised above the crowd.
But, trained in Study's formal hour,
There are who hate the minstrel's power,
As daws who mark the eagle tower
And croak in envy loud.

Σοφὸς ὁ πολλὰ εἰδὼς φύᾳ μαθόντες οὐ λήβροι
Παγγλωσσίᾳ, κόρακες ὥς, ἄκραντα γαρούετον
Διὸς πρὸς ὄρνιχα θείων.

PINDAR, *Olymp. II.*

And therefore, while I should not advise the most diligent gerund grinder to aspire to rival Æschylus or Demosthenes, or the most perfect master of the rhyming dictionary to emulate Shakspeare or Milton, unless he be conscious of that poetic fire which diligence may adorn but cannot impart, I shall take the liberty of recommending to you for the guidance of your lives the little fable of the hare and the tortoise rather than the lines I have just quoted.

But, gentlemen, let us not be puffed up with the conviction of our intense superiority to former ages. Those who in a lettered age have not knowledge or cannot read are absolutely more ignorant than their forefathers. If you know nothing of the history of

your country you are more ignorant than the Greek peasant three thousand years ago. He handed down in ballads the great deeds of his forefathers. As letters spread, memory is less cultivated and therefore less strong, ballads decay, and so we in Wales have lost many traditions and melodies which our ancestors possessed, just as Scotland would have lost the poetic Minstrelsy of her Border had it not been committed to writing and rescued from oblivion at the eleventh hour by Sir Walter Scott. And therefore I say, that if Offa's Dyke and Rodney's Pillar are no more to you than any milestone or common parish boundary, if the sign of the Royal Oak is no more suggestive to you of historical recollections than the Dog and Duck, you are far, far behind the Arcadian shepherd, who a thousand years before the Christian era, as he sat piping to his flocks, beguiled the livelong day by chanting to his comrades the labours of Hercules, the valour of Achilles, the statecraft of the King of Ithaca (Ulysses), or those unrivalled charms of the wanton Helen which for twenty long years put both Europe and Asia in a flame.

Now, gentlemen, in forming this Institution and asking others to join us, we are not so unwise as to suppose that we have discovered or can provide you with any royal road to learning, or that by desultory reading in a library you can acquire an exact knowledge of any abstruse branch of learning or mechanical science. What we aim at is rather to provide information as contradistinguished from knowledge, to

suggest new trains of thought, to show you where to turn if you want to study in any particular department of knowledge, to provide you with a pleasant resource for your leisure hours, and comfortable accommodation for reading and study which it is impossible you can all possess in the same degree at home.

Young men of twenty and thirty have had for the most part greater facilities of education than those twenty years older. But as schools improve, you in your turn will be hard pressed by those who are now at school. I am happy to say that in this town arrangements are now in progress which will I trust establish a good commercial school, and so put a good education within each parent's reach at moderate cost. But you that have left school must be on the alert or you will be outstripped in the race of life.

Again, you enjoy, you have to exercise, great political and municipal privileges. These are days in which by the present constitution of the House of Commons the preponderating influence in the State, the chief political power, is in the hands of the middle classes. It is therefore most important that you should learn to exercise that power with intelligence and discretion. Again, I say it emphatically, the future destinies of England are in the hands of the middle classes. Commerce, credit, material prosperity are the children of peace; they wither at the first sound of the tocsin or the war trumpet more quickly than the leaves before the

wintry blast. Look round Europe for the present, search history for the past, you will find violence never begets liberty. Again, as your families rise up around you, how bitterly will you look back upon the past when you find yourselves less able than your neighbours to urge on and stimulate the education of your children, and by consequence less able than your neighbours to open to them more lucrative employments or wider spheres of usefulness than have fallen to your lot.

I trust therefore that in this Institution we shall do something to promote your public and domestic happiness, and afford a pleasing relaxation for those hours

When toil remitting lends its turn to play.

GOLDSMITH'S *Deserted Village*.

And that as each recurring anniversary brings back the memory of the present hour, you may look back with satisfaction to the time when you had foresight and self-denial to forego some gratification of a more exciting but transitory nature, and to make some sacrifice of your time and of your money by giving your first subscription to the Welshpool Library and Reading Room.

MEETING OF
THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL.

Welshpool, Tuesday, September 28th, 1852.

GENTLEMEN, I feel assured that on the present occasion I shall best discharge my duty, and also best interpret and set forth your sentiments, by expressing to the right reverend prelate* the satisfaction with which we hail this his second visit to us at these meetings, with which we receive this proof of his continued interest in the affairs of the Society for the Propagation of the Gospel, and how we accept this mark of zeal as a measure of the loss which the Church has sustained by his inability from ill-health any longer to continue to undertake that laborious and extensive charge with which he was invested in India.

Now, gentlemen, speaking in the presence of the right reverend prelate, himself for many years an eye-witness and labourer in that portion of India which for many years has been quoted to us in this country as one of the most interesting spheres of missionary exertion, and of which the fruit at last, according to recent accounts, seems to bear some proportion

* Bishop Spencer, late Bishop of Madras.

to the promise so long held out, I shall quit that portion of this great subject, and draw your attention generally to the position and progress of our Colonial Church, and to its bearing upon the mother Church at home.

And first, let me remind you with pride and satisfaction of the heartiness with which the Jubilee of the Society has in the past year been celebrated, of the features of peculiar interest which mark that celebration. During the last fifty years a Colonial Episcopate has been almost called into existence, at all events extended and made a living and real portion of the Colonial Anglican Churches. And as a fitting reward the Jubilee services at Westminster were taken part in and attended by bishops and presbyters of the American Church, delegated specially by that Church to express the interest felt by it in the progress of that Society which, humanly speaking, was the instrument of planting the Church in America.

How different, how blessedly different, a position of affairs from that when, after the conclusion of the American War, American priests came over here to be consecrated bishops, and found that by the State trammels of Acts of Parliament, trammels which in these days our prelates do not apparently trouble themselves much to remove, the Archbishop of Canterbury could not, dared not, consecrate a bishop for a Church in communion with our own. What a position for a dominant Establishment ! What a picture of a legislature from which Roman Catholics and Dissenters were excluded ! Well then,

as many of you are aware, to the poor persecuted Church in Scotland went these American presbyters. From them they received consecration; and then tardily and ungraciously an Act was passed by which at a later period English consecration and succession was given to the American Church. So that now, according to the beautiful application by the Bishop of Oxford of the Scripture, "Instead of thy fathers thou shalt have children," the English Church, placed as she is by no fault of her own, isolated and separated both from the Eastern and Western Churches, has raised up for herself in the New World, has planted for herself in the world-wide colonies of England, daughter Churches which look up to her as a mother, which accept her articles, which reverence her formularies, which combine Evangelic truth with Apostolic order. Nay, more, the Church of England in full faith has cast her bread upon the waters (Eccl. xi. 1), and is it not returning to her again?

Now, gentlemen, in speaking of the Colonial Church, permit me to remind you that she sounded the note of resistance to Rome ten years ago. We last year were running wild on Papal Aggression, a question which caused the display of much sound Church feeling, and also caused a considerable quantity of nonsense to be talked. But ten years ago, when the intrusive Archbishop Polding was sent to Sydney, the Bishop of Australia, Bishop Broughton, published at Sydney a most elaborate and formal protest against his assumption of ecclesiastical power, of which copies were sent to the Governor and the Secretary for the

Colonies. In those days concession to Rome and liberality was the fashion—it was while Sir Robert Peel was in office—so the only rejoinder to this was an order from the Colonial Secretary to the Governor to give to Dr. Polding the title and precedence of Most Rev. Archbishop.

But, gentlemen, the Colonial Church can now boast of a new feature, of a colony founded on Church principles. I hope my noble friend Lord Lyttelton, to whom this diocese (Saint Asaph) owes much both for public support of its cause in Parliament and also for the assistance of his counsel in private, will favour us with an account of that already prosperous colony, which he has contributed so much to promote by his active, constant, and untiring presidency over its affairs in London. And surely, considering that it is now two hundred years since the Pilgrim Fathers founded Philadelphia, and since a religious character was given by their founders to several of the colonies of the United States, a religious character which neither their enormous immigration nor the voluntary system has yet obliterated, it is high time that the distinctive features of the Church of England should be shown in a new country.

Do we not already see symptoms of Church action in the colonies, of the temperate assertion and spread of Church principles, which may advance the position of the Church in England? In New Zealand, in Australia, at the Cape of Good Hope, the Church is preparing for itself an organisation, fearlessly admitting the laity to her councils, fortified

in that wise course by the successful precedent of the American Church. The Bishop of Cape Town is now coming over, and his clergy have particularly desired him to press upon the consideration of the Archbishop the best means of granting to the Church in that diocese corporate action.

The Australian bishops are doing the same thing. In New Zealand the Governor and Chief Justice headed the address to the Bishop, stating the necessity of the Church having such a power.

Now, gentlemen, it is no use our meeting to exchange complimentary platitudes about the success which has attended the operations of the venerable Society, and to listen to some story well dressed up of some interesting establishment of Kat River Hottentots, who by the way seem at the Cape to be at the bottom of all the mischief, and no better than their unconverted neighbours the Caffres; I say it is no use to pretend we are doing a great deal while we leave the Colonial Church tied hand and foot, in a position of the most scandalous and anomalous injustice. In truth, gentlemen, it has all the fetters of an establishment without its endowments, it has the poverty of the voluntary system without its free action.

Our ecclesiastical law is bad enough at home. But there confusion is worse confounded, for no lawyer can say positively whether the laws which at home prevent the action of the Church as a corporate body do or do not apply to the colonies. Of course these laws were never intended so to

apply ; they were passed before colonies were dreamed of. Now as the State does not support our clergy in the colonies, as they have no privileged position, but are on the same footing with other religious communities, it is clear that the State has no more right to limit the action of Churchmen in any particular than the action of Wesleyans and Independents. If the Wesleyan Conference, an unendowed body, were not allowed to transact its business in England, everybody would say civil and religious liberty was invaded ; yet this is precisely the case of the Church in our colonies. And yet when last year Mr. Gladstone brought in a Bill merely to put Churchmen on an equality of free action with other religious bodies, he was met with furious opposition by the voluntaries, with little real support from many Churchmen. Now I say the clergy are to blame for this. If they do not explain to their representatives in Parliament what it is which clergy and laity alike desire in the colonies, and remove the misapprehensions under which those representatives may labour on the subject, if when solicited for their votes they speak of corn laws and tariffs and such like party topics, but say not a word of those high interests connected with their own calling, they are not, as the right rev. prelate told us on Sunday, doing their part in preaching the Gospel either to our black or white colonial population.

In the last century we would not give bishops to America for fear she should be so rendered more

independent. And well were we punished for this niggardly unchristian selfishness. In this century we persist in keeping our brethren in the colonies under disabilities other sects are not exposed to for fear they should separate from us. Why, if they were not profoundly imbued with the doctrine of the Unity of the Church and the sin of schism, we should long ago have driven them to set up a free Church, to separate from us, and go to the United States and to Scotland for an equally valid consecration and for that spiritual freedom which is their due. But this separation is a bugbear. In the Cape and Australia and New Zealand they begin by laying down as a fundamental rule that their diocesan assemblies shall not touch the Prayer Book or Articles.

As our colonies acquire civil strength they seek to change the old English monarchy into some more popular and democratic form of government. Our brethren in the colonies as they increase desire to adopt the model of the English Church, asking for no State privileges, for no oppressive acts against other religious bodies, but simply liberty to act as freely as their neighbours, to enable the Church to put forth her whole strength, to perfect her organisation and discipline.

Gentlemen, allow me to recommend for your perusal a little book which you will find at the railway stations, the adventures of Messrs Huc and Goebet, two Roman Catholic missionaries of the congregation of Saint Lazarus, who traversed China and the inhospitable region of Tartary to Thibet, to the

head-quarters of the Buddhist religion. You will there see what hardships they underwent, the dexterity and adroitness with which they overcame all obstacles, and passed through the Chinese provinces, where death or imprisonment would have awaited them as Christians. You will see the marvellous account of the Buddhist ceremonial, much resembling their own, but such a resemblance only as the galvanic action communicated to a corpse bears to the motions of a living and animated body. But it may serve to show how dead and savourless those ordinances which are the appointed means and channels of grace may become if spiritual faith and knowledge has departed from them.

And now what a prospect of labour, and, if of successful labour, how glorious a future lies opens to the Church in Australia! If the zeal were not wanting as far as material wealth is concerned, the metropolitan cathedral of Sydney might soon rival in splendour the very temple of Solomon.

That fertile land bears pine-trees which eclipse in splendour and in magnitude the fir-trees, the almug-trees, the cedars of Lebanon, which the fleets of Hiram brought to Jerusalem. That more fertile land bears endless treasures of gold, of that gold which only came to King Solomon by the painful tedium of a three years' voyage from Tarshish, so that now we actually realise the Sacred Word, which before perhaps we accepted only as an Eastern figure, an Oriental parable, how that from the plenty of gold silver was nought accounted of in the days and in the courts of the son of David (1 Kings x. 11, 21, 22).

THE ROYAL HUMANE SOCIETY
ANNIVERSARY DINNER.*

March 10th, 1853.

You may easily conceive, gentlemen, how difficult it must be for those who in each succeeding year occupy the chair of this great festival, and preside at these recurring anniversaries, to exhibit in any new point of view a subject which has so often exercised the talents of the great, the benevolent, the eloquent, or even to lay before you in new guise and shape ideas with which your own minds are already familiar.

But fortunately the sources of this Society's prosperity are independent of the accidents of oratory. They spring not from the fickle surface of the tongue, but from the deep recesses of the heart; from those spontaneous, irrepressible, never-failing impulses which make the Christian feel that the preservation of human life is a duty, an office, a privilege, second only to the supreme felicity of conducting to eternal life an immortal soul.

And if it be an object of honourable ambition, of undeniable duty to foster those institutions which seek to wrestle with, to remedy and alleviate those pains and infirmities with which the human frame is

* Lord Powis occupied the chair on this occasion.

pregnant, the seeds of which it bears within itself, of which even the most insidious approaches may be discerned, and which each of us to a large extent by temperance and self-denial may himself avoid and guard against, does not the heart kindle and expand at the prospect of animating that zeal, of promoting those discoveries, of communicating to all nations those mechanical appliances which enable feeble man to defy the raging storm, to wage successful war against the elements, and to snatch from the dominion of the grave the inanimate form on which pale death already appears to have set his irrevocable impress.

Surely it is this great triumph of mind over matter, I had almost said of intelligence over destiny, which is shadowed out to us and typified in that tale of heathen mythology, itself perhaps some strangely distorted ray from the expiring light of primitive revelation, that tale which teaches us how Prometheus brought down from heaven the "vital spark of heavenly flame," which alone could endue with life and animation the human figure which he, with art almost superhuman, had constructed.

Gentlemen, I do not doubt that some of our older members, at all events our venerable treasurer,* can call to mind the time when to anticipate or assert that the progress of medical skill and the perfection of our various apparatus would make this marvellous result of recalling into action suspended animation a matter of ordinary medical practice, and so to speak

* Mr. Benjamin Hawes.

of certainty, would have only provoked a smile and been stigmatised as absurd credulity. But yet within a century from the foundation of this Society we have arrived at results which surpass the wonders of a fairy tale, and actually in their every-day operation eclipse the boldest flights of poetical imagination to which Homer or Æschylus could give utterance, revelling under the genial influences of a Mediterranean sun among the Titanic legends of the gorgeous mythology of Greece.

Gentlemen, you must not measure the operations of the Society simply by the extent of its house upon the Serpentine, or consider it as a mere appendage to a metropolitan skating club. That receiving house, simple and unpretending as it appears, bears the same relation to and does as much to promote the science of restoring suspended animation as the great London hospitals to advance the progress of medical science.

It is there that experiments are tried; it is there that apparatus is proved, whether it be merely an ingenious toy or easily handled in a moment, capable of bearing ill-usage, adapted to every emergency.

It is there that, year after year, after the old routine has been tried in vain, some ingenious new discovery as a last resort is applied, and so step by step experience is gained, detraction silenced, and he who was once scoffed at as a visionary is hailed as a benefactor to mankind.

I do not say, gentlemen, that the Society has not peculiar claims upon you who live in London, as

affording a safe mode of enjoyment upon the ice in winter, a healthful and cleanly recreation of bathing in summer, to hundreds and thousands of your hard-working fellow-citizens; but I do say that it is besides entitled to the sympathies and support of every Englishman.

Gentlemen, when I see the myriads of careworn artisans who seldom breathe pure air, or are able to take exercise in the country or luxuriate amidst all the beauties of the budding spring; when I see the little children, who cannot “babble of green fields” which they have never seen, rioting in delight and braving the inclement season; when I see young and old imbibing a genial warmth instead of going to the gin palace to seek an unwholesome stimulus to battle against the cold which scanty food or clothing too often renders more pinching; when I see merry Christmas thus penetrating into the heart of this densely-peopled metropolis—I call to mind the picture of rural happiness, “when toil remitting lends its turn to play,” which one of your original members, Oliver Goldsmith, has painted * as he describes

How all the village train, from labour free,
Led out the dance beneath the spreading tree.

And I say that, if he could have anticipated the success of this Society, or have seen thousands spread in almost complete security upon the fragile, fickle Serpentine, or enjoying the winter revels of a fair upon the Thames, he, instead of dwelling with fond

* *The Deserted Village.*

regret over the bygone happiness of a deserted village, would have exclaimed, as he witnessed the millions of London emboldened and enabled by the operations of the Royal Humane Society to convert the Serpentine into a Crystal Palace,

These are thy charms, old England. Sports like these
In sweet succession cause e'en toil to please.

Gentlemen, to come to figures, if I have not too long trespassed on your attention, I am happy to inform you that 273,800 persons have bathed in the Serpentine during the last year, of whom twenty were rescued by the Society's officers. That about 110,000, in nine days only, enjoyed the amusement of skating on the waters of the different royal parks, of whom 229 were rescued and saved by the Society, only one fatal accident occurring.

Gentlemen, I would suggest to the committee that, encouraged by the success which attended the display of the Society's apparatus at the Great Exhibition, they would direct a complete set to be forwarded to the Great Exhibition at Dublin and another to that of New York. The laudable exertions now making by our countrymen in Ireland to develop the long-neglected natural resources of the country surely entitle them to receive from us every assistance in our power in completing any department of industry; while the vast internal lakes, the size of Transatlantic rivers, the perils of the treacherous Mississippi, whose current never gives up anything it has once engulfed, the dangers of their river steam navigation, will cause

your apparatus to be highly appreciated, whilst we may with advantage take that opportunity of circulating our paper of instructions not only in French and German, but also in Spanish, the language of South America. I am sure the Society's money cannot be more usefully employed than in providing this model apparatus, and diffusing in the Western Hemisphere the knowledge of its operations, its discoveries, its success.

And now, gentlemen, in conclusion allow me to commend this Society to your continual liberality. We know not to whom among us the slipping of a foot, the breaking of a plank, the skittishness of a horse, the casualties of a sea voyage may not bring the peril of sudden unforeseen death. By the memory of the 30,000 persons whom in the vicinity of London alone this Society has saved, by your pity for those poor misguided sufferers who seek to find a remedy for the irritations which encompass them in this world, I ask for your charity. And then, whether you be exerting yourselves to save or restore life, encountering domestic sorrows, suffering from pain or disease, or oppressed by those dark anticipations of the future which may well make the bravest tremble, and from which we know the best and most religious men are not always exempt, may you remember to your comfort and consolation the motto of this Society, that simple comprehensive embodiment of Christian duty, that summary touching of Christian Faith, *Lateat scintillula forsan*, "While there is life there is hope."

COMING OF AGE OF THE HONOURABLE ROWLAND HILL.

Hawkstone, Dec. 5th, 1854.

LADIES AND GENTLEMEN, this is neither a time nor a company for length or multitude of speeches ; but yet I think that on this 5th of December we should be loth to rise from table without drinking health and happiness to Mr. Rowland Hill ; inasmuch as we are assembled here to-day not simply to enjoy the magnificent and agreeable hospitality of Lord and Lady Hill, but to express our sympathy with and interest in the house of Hawkstone, to show our regard and esteem for the parents, and proffer to the son a continuance of friendships which date from past years, some of them from past generations.

Mr. Hill will enter upon life with all the advantages which social position and ancestral honours can bestow ; and, what is more important, for patterns of the domestic virtues he need not look beyond his own fireside, he has but to take counsel from and follow the example of his parents ; while for the laborious, unceasing, upright, successful discharge of public duties, whether in peace or war, I can point to no brighter name than that distinguished man * whose laurels are perpetuated by the

* General Lord Hill.

honours which his father has inherited. It is under these circumstances, it is with these feelings, that we wish Mr. Hill health and happiness and a prosperous career through life, and that, with full confidence in his own good qualities, we say to him "*Avancez.*"

WELSHPOOL LIBRARY AND
READING ROOM.

*Friday, October 17th, 1856.**

LADIES AND GENTLEMEN, the subject on which Mr. Browne has undertaken to treat this evening is a subject as difficult for the lecturer as it should be attractive to the audience, inasmuch as it seeks to embrace within a small compass the progress of five thousand years, the fortunes of the whole human race.

This space it is obvious at the first glance will naturally divide itself into two parts, before and after the Christian era ; because if we except the small episode of the fortunes of the Jewish nation, the history of civilisation is the history of man first under Paganism, secondly under Christianity. It is not necessary for us in making this division to embarrass ourselves with the question whether some small glimmerings of the primitive revelation may not have lingered among the heathen nations, and given unconsciously the first impulse to their seeking after knowledge, an imperceptible bias to their systems of philosophy. Practically, pagan civilisation affected only the head ; Christian civilisation seeks to elevate the head through the heart.

* On this occasion, Lord Powis was presiding at a lecture on "Civilisation," given by T. B. Browne, Esq., of Mellington.

Gentlemen, if we read history impartially I think we shall see how little countenance it affords to the theory of the perfectibility of man, and that (far from his having gone on by a succession of steps, always gaining and never losing ground) as each successive land, as each successive race has exhausted its *moral* forces, "darkness has covered the land and gross darkness the people," that cultivation and arts and philosophy have disappeared and sunk back into the gloom of barbarism, just as the flowing waves of the advancing ocean, which seem as if they would surge over the tallest cliffs, fall back when their impetus is exhausted into the bosom of the unfathomable deep, and disclose only a dreary waste of barren and unprofitable sand.

What are the first records of civilisation? The pages of the Bible ; from which we learn how Noah descending from the Ark at once undertook to cultivate the soil and the vineyard, and so to wean his family from a barbarous dependence upon the chase alone ; to place them in settled habitations, the first note of civilisation. The pages of the Bible ; from which we learn how soon the human race as it expanded developed the patriarchal form of family government into the monarchy of Nimrod, and in the City and Tower of Babel originated the scheme of universal dominion, of which the will of Peter the Great and the ambition of the Russian Czars is but a miserable and servile imitation. When we leave the great Assyrian empire and the cities of Babylon and Nineveh, the gigantic records of whose early civilisa-

tion and grandeur have been lately disinterred by Mr. Layard, we come to Egypt, where in the pages of Herodotus we find the first records of profane history, monuments and annals of mighty kings, elaborate historical sculptures, a cultivated priesthood, a most complicated sacred character (the hieroglyphic), whilst in the pyramids the world marvels at masses raised on high, Ossa heaped upon Pelion, masses which it would puzzle the genius of Stephenson and the Exchequer of England to imitate and construct.

There they stand, guarded by the Sphinx, the symbol of mystery, to scoff at the vaunted progress of three thousand years. And what now is Assyria? The prey of wandering robber tribes. What is Egypt? A desolate land of slaves. While in both the Cross, the talisman of civilisation, has quailed before the ignorant fanaticism of the Mahomedan Crescent. And yet the world has *advanced* from 3000 B.C. to A.D. 1856.

Next, I would carry you to Greece, that land of endless paradox; of sages wise almost to inspiration, yet degraded by vices which a Christian land scouts; of the lowest individual morality, combined sometimes with the most exalted patriotism; which produced the proverbial asceticism of Sparta and the elegant intellectual luxury of Athens; states less populous than English counties which for ages directed the destinies and formed the literature and civilisation of the world.

Whom will modern Europe set against Alexander?

What but national prejudice can compare Milton with Homer? When will the House of Commons or the American Congress eclipse Demosthenes? Who will venture to predict for Hume and Smollett, or even for the Crimean edition of Russell's *Modern Europe*,* a term of existence as long as that which the musty tomes of Herodotus and Thucydides have already reached, or that they will so long escape that which Horace says is the inevitable fate and end of all books, to die an ignominious death at the pastry-cook's, or be sent to the Antipodes round a bottle of Harvey sauce.

Deferar in vicum vendentem thus et odores
Et piper et quicquid chartis amicitur ineptis.

HOR., *Epist.*, lib. II. i. 269.

Aut fugies Uticam, aut vinctus mittêris Ilerdam.

HOR., *Epist.*, lib. I. xx. 13.

Gentlemen, we talk of progress, and yet Grecian art stands unrivalled. Our architects are clumsy borrowers from Grecian temples which they cannot even imitate without spoiling; and we may well believe that Zeuxis and Apelles surpassed even the divine conceptions of Raphael; for are not our sculptors mere stonemasons when we compare their works with that statue which reigns supreme over all the specimens of Christian art in the Vatican, that statue of Apollo radiant with all the effulgence of divinity, just as when he bounded down from the heights of Olympus upon the plains of Troy to avenge

* An allusion to the letters of Mr. Russell, *The Times* correspondent.

the insult offered to his minister, Chryses, and decimate with pestilence the camp of Agamemnon?

What of all these glories? Which has not departed? Who can think of modern Greece without joining in the lament of Lord Byron—

The isles of Greece, the isles of Greece,
Where burning Sappho loved and sang,
Where dwelt the arts of war and peace,
And Delos rose and Phœbus sprang,
Eternal summer gilds them yet,
But all, except that sun, has set.

Did time permit I would add to these observations—which, however, have been but designed to serve as a preface or introduction to Mr. Browne's address—some few words upon the Eternal City, upon Rome, who has exercised over modern society, by her spiritual privileges, an empire more extended than that conquered of old by her legions.

But I fear that I have already exceeded the limits of a preface, and therefore I will but in conclusion ask you not to jump at once to the conclusion that we surpass our ancestors intellectually because we undoubtedly do in many things, in physical science, in things which relate to the material comforts of life and the mechanical arts; I would ask you to believe that intellectually as well as physically there were giants on the earth in olden times; that Pinnock's Catechisms will not place us on the pinnacle of human knowledge, or enable us to throw aside the learning either of Christian or Pagan antiquity; that it is by the spiritual cultivation of the soul and of the

moral faculties that we shall most surely as well as most enduringly cultivate the intellect and prevent it from being stunted and stereotyped like the skill of the Hindoo or the Chinese ; that so our civilisation may prove to be something more than a mere varnish spread over our vices, and the end of our progress may be not to remove every landmark, to uproot every institution, but *really* to promote the happiness and exalt the dignity of man.

LETTER TO *THE SHREWSBURY JOURNAL*
ON
THE REMOVAL OF THE WELSH ASSIZES.*

Thursday, September 10th, 1857.

SIR,—The report of the Common Law (Judicial Business) Commissioners, has just been published. It does not affect the county of Salop much, but it bids fair to create considerable excitement and indignation in Wales, as the multiplication of the English assizes is to be gained at the cost of the Principality.

The Commissioners first considered whether there should be a general assize for civil and criminal business three times a year, or whether two circuits only should be arranged, so as to divide the year more evenly.

Both these proposals were rejected, and the Commissioners propose to retain the existing system of spring and summer assizes, with a special commission, where needed, in the winter.

They propose that additional assizes should be given to Bristol, that assizes should be held at Manchester as well as at Liverpool, and that the Northern Circuit should be relieved by changing York from

* As suggested in the Report of the Common Law (Judicial Business) Commissioners.

that circuit to the Midland. They propose that Salop and Hereford should be taken from the Oxford Circuit and added to the North and South Wales Circuit, the two judges attending at these towns as they now do at Chester.

Next, in order to economise time, they propose that the Denbigh and Flint Assizes should be amalgamated, and held alternately at Ruthin and Mold ; that Anglesea should lose its assizes and go either to Bangor or Carnarvon.

They add, "Newtown and Dolgelly have been suggested as the alternate assize towns for Montgomeryshire and Merionethshire, but as we are informed there are several projected lines of railway in those counties, we think no change, *at present*, desirable."

In South Wales they suggest that Cardigan and Carmarthen should have alternate assizes, and that the Radnor Assizes should be transferred to Brecon.

By this it will be seen that these Judicial Commissioners are following closely in the footsteps of the Ecclesiastical Commissioners, and propose to give increased circuit accommodation to Lancashire and Yorkshire by taking away existing assizes from Wales, just as the latter body originally recommended that the sees of Bangor and Llandaff should be merged in St. Asaph and Bristol to make room for the new bishoprics of Ripon and Manchester. Thus Cardigan with a population of 97,000, Carmarthen with 94,000, and Denbigh with 96,000, are each to lose one assize, while Here-

ford with 99,000, and Westmoreland with 58,000, retain two.

Anglesea with 43,000, and Radnor with 31,000, lose their assizes altogether, but Rutland with 24,000 is not touched.

Montgomery with 77,000 will lose one eventually, while Westmoreland with 58,000 retains two.

Why are Cardigan, Carmarthen, and Denbigh not to be on an equality with Hereford? Why are Montgomery, Merioneth, Flint, Anglesea, and Radnor to receive less consideration than Rutland?

So much if population be the test. Let us now consider area.

Great stress has of late years been laid on bringing justice to every man's door, and therefore Rutland with an area of 107,000 acres enjoys assizes, though its population be only 24,000.

Compare with this Cardigan, 594,000, Carmarthen, 497,000, Denbigh, 374,000, Montgomery, 568,000, Merioneth, 466,000 acres.

Why are Welsh prosecutors, attorneys, and witnesses to be carried from home over such an extent of country? Why is Welshpool to be dragged to Dolgelly and Aberystwith to Carmarthen? Why is Wales to lose its existing rights?

In conclusion, let me commend to the attention of my countrymen the following question put by Lord Campbell to Mr. Justice Coleridge, and the answer of that learned judge :—

Q. Are you aware that this was thought of by the Commission of 1828, and that the circuits were arranged by the then Mr. Justice

Bosanquet, and that there was such an outcry on the part of the Welsh gentry that they were forced to abandon it ?

A. I am aware of that fact.

Why may not the result be the same now, if Welshmen are as much united and as much in earnest as they were in 1828 ?

I have, &c., &c.,

POWIS.

ROYAL AGRICULTURAL SOCIETY'S
SHOW AT CHESTER.

Thursday, July 22nd, 1858.

MY LORD, if the army and navy are the two bulwarks of the realm, agriculture, manufactures, and commerce may be styled the three staples of the land—a happy combination which few kingdoms possess so completely, and which is at once the source and the secret of our pre-eminence. With whichever of these three great sister branches of industry we may be individually concerned or interested, we shall all agree that the prosperity of the other two is the best security for the well-being of the third.

The scene we have witnessed in the show-yard to-day is the best example of their close intercommunication.

To the manufacturer we are good customers for all those various machines which enable us to drain and cultivate our land, and afterwards to harvest and make marketable our crops ; while the great masses collected together in our seaports and the great seats of manufacturing industry afford innumerable consumers for our produce ; while lastly, it is the white-sailed fleets of Britain that bring forth from the Indian and Pacific Oceans those wonderful stores of

Royal Agricultural Society's Show at Chester. 189

guano reserved for our times, which assisted us so materially a few years ago to recover from the depression under which agriculture was then labouring. Long, then, may agriculture, manufacture, and commerce be linked together, like the three graces of antiquity, with the indissoluble bonds of love ; may their union be as lasting as that of the three kingdoms joined together under the Imperial Crown of Britain.

MOVING THE ADDRESS TO HER MAJESTY IN THE HOUSE OF LORDS.

Tuesday, June 7th, 1859.

MY LORDS, the short time which has elapsed since the commencement of the last session will naturally concentrate our attention on one or two prominent points of domestic government and foreign policy, points to which Her Majesty has adverted in her most gracious speech, and will absolve me from the necessity of again detailing to your Lordships the various measures of legal and social improvements which my noble kinsman,* who in February last performed the duty which has now been committed to me, enumerated to your Lordships.

The progress of these measures has been unavoidably suspended by the recent dissolution, and it will be for Parliament to consider how best they may advance those Bills which have made some progress in either House to that stage to which with the approbation of the House they had been carried during the late short session.

In private Bills the concurrence of the two Houses has caused an absolute privilege to be given, by which Bills will be advanced *per saltum*, and by merely formal proceedings, to the position which

* The Earl of Winchelsea.

they lately held, and so the time and money of the promoters will be alike saved.

In public questions it is perhaps impossible to do so much, but at all events the discussions which took place on such measures as the Bankruptcy Bill or that for giving a Parliamentary title to landed estates will have familiarised men's minds with their leading features, will have shown their promoters the general views entertained on those subjects by the leading members of Parliament, and enable the intervals given for consideration between the early stages of these Acts to be considerably abridged.

My Lords, I think that on the present occasion it would be out of place for me to speculate upon or to discuss the policy of the late dissolution or its possible bearing on the relative strength of political parties, because as it arose on a question not formally before your Lordships, and as the effects of a dissolution tell purely and solely upon the composition of the other House of Parliament, the consideration of such a topic could scarcely fail to infringe the wise and ancient constitutional usages by which your Lordships forbear to discuss questions touching exclusively the dignity, the interest, or the actions of the other House of Parliament. I shall therefore simply propose to your Lordships to thank Her Majesty for having at so early a period reassembled her Parliament, in the advantage of which proceeding at so critical a period your Lordships will all concur.

Her Majesty adverts to the important questions relating to finance and to our national defences, to

which last I will presently allude, which will engage the attention and occupy to a great extent the time of Parliament, and suggests to your Lordships whether it would not be prudent to take up the important and pressing question of Parliamentary Reform at the commencement of next year, rather than attempt to grapple with a subject which requires full and fair consideration, and, even if it could pass through the other House this session, could not possibly reach your Lordships till an unusual and inconvenient season of the year. We require a fair and enduring settlement of this question for the good of the country, we require also, by the consent of all parties, a speedy settlement. Her Majesty's Ministers are prepared to take up the question, if Parliament desire, regardless of all inconvenience to proceed with it forthwith, but the experience of Parliament shows few cases in which such spasmodic legislation has not been unsatisfactory. It has been a favourite figure among poets to liken the human race to the leaves of a tree, and I fear that under the pressure of an autumnal session the attendance in both Houses would drop off even before the leaves fall from the horse-chesnuts.

The short interval since the prorogation has afforded no topic of moment with respect to our Indian or colonial empire; our colonies are well-ordered and contented, India is gradually becoming tranquil. But it will tax the energies both of the Home Government and the Governor-General to restore the finances, to carry on public works, and to

diminish the innumerable levies which now consume so large a proportion of the Indian revenue. Your Lordships will have seen with satisfaction the honours conferred by Her Majesty on the Governor-General and the Governor of Bombay,* and that Her Majesty has greeted the return to England of one of the most distinguished of the Company's servants by conferring upon him in person a well-merited decoration, and by adding the name and experience of Sir John Lawrence to the ranks of her Privy Council.

My Lords, it will be long before the new Government of India, with all the prestige of imperial authority and all the advantages of competitive examinations, will eclipse the distinguished men who from the beginning of our connection with India have built up that great empire in the course of a single century, and both in civil and military service done honour to the Company of which they were the servants.

Your Lordships will not fail to greet with pleasure on his return to the House the noble Earl† who has opened so large a field for British commerce in China and Japan, whose account of his travels to the citizens of London was as amusing as if it had been a trip to Mont Blanc. You will have observed in the last *Gazette* that a new colony has been erected in Australia, so that British Columbia has quickly ceased to be the youngest of our dependencies. There has been lately presented to the Royal Gardens at Kew a magnificent specimen of the

* Lord Canning and Lord Elphinstone.

† Earl of Elgin.

productions of that colony—a flagstaff 116 feet high, formed from a single stem of the *Pinus Douglasia*, and showing a new and unbounded source of supply for the spars of our royal and mercantile marine.

But, my Lords, even the absorbing question of Reform pales before the excitement of foreign politics. The attention of all Europe is concentrated upon Italy.

Per varios casus, per tot discrimina rerum,
Tendimus in Latium.

I wish my friend the Foreign Secretary could add—

Ostendunt. VIRG., *Æn.*
Sedes ubi fata quietas

France and Austria have arrayed upon the plains of Lombardy armies greater than those enumerated in the legendary conflicts of Livy, while all Germany in a moment prognosticates and prepares against invasion. The papers which Her Majesty has been graciously pleased to communicate will, I believe, show that the Government have omitted nothing on their part to endeavour to save Italy and Europe from the dreadful scourge of war. They have publicly proclaimed their desire to preserve neutrality, a policy which the general opinion of the country seems strongly to favour.

England desires neither territorial aggrandisement nor exclusive influence in Italy. But we must not expect France or Austria to look upon Italian affairs from a purely English point of view. Our Church is not connected with Rome; our military history speaks but of the campaign of Maida.

Austria is as proud of her possessions in Lombardy

as we were of our New England colonies, for which we so long struggled. France looks back to many a battle-field through three centuries to the days of Francis I. ; and the traditions of Italy are as attractive to a French grenadier as an invasion of Scotland or a campaign in Normandy or Poitou were to the English archers under the Houses of Plantagenet or Lancaster.

Again, my Lords, if we look to the almost savage penalties with which the Statute of Præmunire hedges round the election of a simple bishop, we shall not wonder at the jealousy with which either France or Austria looks upon any influence exercised by its rival over the Sovereign Pontiff, who exercises, not a nominal primacy, but a great and paramount influence both on questions of doctrine and of discipline over their National Churches.

But, as we are free from all these ties and connections, we may hope that Her Majesty's Government may be enabled to preserve us from war, until an opportunity may offer of assisting to restore peace in Europe and of promoting the happiness of Italy, a country to which, as the land of music and of sculpture, of painting and of song, the associations of civilised life cause all classes of Englishmen to be drawn with the greatest interest.

But, my Lords, even if we remain at peace our commercial relations may seriously feel the effects of the war. The last sudden rise in the rate of discount showed how sensitive commercial credit is to the disturbance created by war. The failures which have

taken place already at Vienna and in Germany, the fear lest Germany should be involved in war, have tended to depress that large branch of our Lancashire trade which produces yarns to be exported to and made up in Germany. The rise in the money market has a tendency to repress speculation and contract the operations of trade. Fortunately, the home trade is generally in a satisfactory condition, and a considerable demand has arisen from India and China. But the iron trade has been thrown back by the apprehension of war, and our shipping interest is still labouring under great depression. It is perhaps fortunate that we should thus be reminded how necessary peace is to our commercial prosperity, and that we cannot shut our eyes and fold our arms and sit quiescent, or gaze with a cold and unconcerned stoicism, upon the ravages and desolation of European war.

The accession of another sovereign to the throne of Naples has enabled Her Majesty to reopen diplomatic relations with that Court. In a country whose policy is so largely dependent upon the royal authority, existing causes of offence disappear in great measure on the commencement of a new reign. And your Lordships will feel that it will be a great advantage to the new sovereign in securing the tranquillity of his kingdom to be able to resort to the friendly counsels of England, and that it will be most desirable that we should not lose so favourable an opportunity of representing the advantages which by a milder administration the new king may confer upon his subjects.

My Lords, amidst all these European complications it is satisfactory to know that our relations with the United States are on a most friendly footing ; that though some questions relating to Central America remain to be adjusted, the communications of the two Governments have never been more cordial or satisfactory.

My Lords, the consideration of foreign affairs naturally leads me to the question of our national defences. When all Europe counts soldiers by the million, when Italy alone has 500,000 in arms, it would be madness to leave the Mediteranean without a fleet or the Channel defenceless. We must not risk Malta or Gibraltar, we must be able to defend our own coast. Our neutrality will be little respected if it inspires no fear. The great military powers would, in answer to our representations, say, like the soldier in Mr. Sheridan's play, * "Say, Jack, we'll argue in platoons." Her Majesty's Government have therefore ventured to overstep the limits of the naval force provided before Easter, and will ask Parliament to sanction this precautionary measure ; they will also call for increased supplies and a larger number of sailors. They have shown their desire to ameliorate the condition of our sailors by the recent proclamation, and will submit to Parliament further measures with that object. A Channel fleet is essential to our safety, and can give umbrage to no continental Power.

The Government have also readily accepted the

* *St. Patrick's Day.*

spontaneous offers of service for the defence of the country which are coming from all parts by the organisation of rifle clubs. They will be an important addition to our small army for all purposes of home defence. They will embrace a class widely different from that which recruits the Line or the Militia, and the Government in the various regulations they have put forth desire to interfere as little as possible with their internal arrangements, merely providing for a general organisation for a common object, and making them supplementary not antagonistic to the Militia. It is with this view that the regulations as to arms and ammunition have been framed.

In case of invasion a number of educated intelligent marksmen, skilled in the use of the rifle, would prove most formidable when placed in position or occupying a town. On the sea coast it is proposed to provide volunteers for the heavy guns along the coast. There are already several thousand guns in position along the coast, and allotting eight or ten men to each gun, it is obvious that the regular artillery would be unable to man all, and that volunteers for this service are much required. The Government propose to allow these companies to attach themselves to particular guns and batteries, that each company may become familiar with its guns, and have a pride in providing for the security of its own particular port. They also propose to afford all possible facilities in obtaining instruction and to provide them with ammunition. By attracting

sailors and encouraging volunteers the Government thus desire to provide security at home and to make their neutrality respected abroad. Happily, the spirit shown by our armies in the Crimea, the rapidity with which we transferred our soldiers to India, will relieve us from any fear lest our desire for peace should be misinterpreted, or believed by foreign nations to spring from a craven fear of their military preparations.

My Lords, I have now adverted, I fear at too great length, to the various topics contained in Her Majesty's Speech. But I cannot conclude without alluding to the temper, moderation, and public spirit with which, during the late short session, all foreign questions were discussed by noble lords opposite and in the other House of Parliament. In the present posture of affairs such union of parties will tend much to add strength to our representations.

My Lords, I thank you for the attention with which you have honoured me, and will only now express a fervent hope that under Providence the future years of Her Majesty's reign may be marked by as large a measure of content, prosperity, and progress as that with which for the last twenty years the United Kingdom has been blessed.

HALF-YEARLY MEETING OF THE
SHROPSHIRE UNION RAILWAY AND
CANAL COMPANY.

Saturday, September 6th, 1862.

GENTLEMEN, the dividend to which we shall be entitled for the last half-year is not a very large one, in consequence of the reduced rate which has been declared by the London and North Western Company.

However, considering the extent to which a system such as theirs must be affected, not only by the distress in Lancashire, but by the long depression of the iron districts of Staffordshire, and comparing with that dividend the dividend declared by the Great Western, we shall, I think, be as content as we can be under the circumstances. At any rate, we shall see that it might have been worse, and that it is a diminution fairly attributable to the circumstances of the country.

The late diminution in the rates of dividends has naturally at the meetings of the great companies been matter of considerable remark; and at the meetings of both the London and North Western and Great Western, the causes to which that diminution was to be attributed were entered into very fully by their respective chairmen.*

* Mr. R. Moon and the Earl of Shelburne.

I think the burden of both those speeches was that great fault was to be found with Parliament, and that competition unduly encouraged by Parliament was the foundation of the reduction of those dividends. Now it appears to me that Parliament is not alone to be blamed in this matter. I do not pretend to say the constitution of Parliamentary Committees is perfect. I do not pretend to say that there is not a certain oscillation of principles in their decisions; but I think that in the first place Parliament would never be induced to give up the control which its Committees possess over railway legislation by committing it to some one number of persons with the view of securing uniformity of decision; and in the second place, I think a good deal of that competition may be traced to the policy of railway companies themselves. Now what has been the course of the Great Western? In early days when that railway was first established, under the management and policy of that brilliant but erratic genius, Brunel, they endeavoured to maintain perfect isolation for their system, to which their exceptional gauge very much contributed. I believe that in those early days they might have united themselves with lines in course of construction from London to Portsmouth, and so might have enclosed all the south and west of England into a given district, flanked on one side by the great southern mercantile port of Southampton and the great naval arsenal of Portsmouth, and on the other by the ancient cities of Gloucester and Bristol. But they preferred isolation,

and were so dilatory in complying with the wants of the south and west of England, and in extending their branches into districts that naturally looked up to them for accommodation, that they fostered the South Western into importance, and caused the country, after long struggles, to unite against them in an opposition which resulted in a more direct line to Exeter. Well, when they found that isolation was impossible through the great increase of projected railways, instead of getting secured to themselves and developing the enormous extent of country which lies to the south and west of London, they allied themselves with the schemes of the Oxford and Wolverhampton Companies. They obtained that line, which was one of the great and earliest battles of the gauges, by dazzling the eyes of the Committee, principally composed of Irish members, with visions of a racing line to Ireland, from Worcester, through the bog of Llanwddyn, to Port Dynllaen. This scheme, I believe, never got beyond standing orders, and has never since been heard of; but it was a matter of necessity that when they dashed across the London and North Western system from Oxford by Wolverhampton, and aimed either at Port Dynllaen or Chester, crossing as they did a great many lines of that company, and threatening districts more legitimately belonging to the London and North Western, they should arouse a most desperate spirit of competition. But, I ask, who is chargeable with that? The unfortunate Committees who had sat weeks and months deciding on these rival schemes, or the

grasping policy of the directors and companies that instituted them? Indeed, if we want to know what would be the condition of the country supposing we ever were blessed with annual Parliaments, we have only to look back to the excitement and frenzy into which those districts were thrown year after year by the recurrence of those conflicts. The Great Western have paid a dividend of one-half per cent., and having said that of them I can say nothing worse.

What has been the system of the London and North Western Company?

If I were to go back to former years, since the institution of the Shropshire Union, I might remind you that from the year 1844 they had Parliamentary powers for the construction of a line from Crewe to Newtown, which would have traversed a fertile and profitable part of Shropshire, and also would have given them, some fifteen or sixteen years ago, possession of that entrance into Central Wales and possession of Montgomeryshire which since that time has been a matter of great and expensive conflicts, and in which they have now only a qualified and somewhat hazardous interest. But you will perhaps say that these things happened in days when the great extension of the railway system could scarcely have been anticipated, and when it was right in directors to be somewhat cautious as to extensions. I will therefore bring, as an illustration of my remarks, to your attention a small line passed during the present session from Stafford to Uttoxeter. About four

years ago, some of the persons in the district who were anxious to see this line made brought it under the notice of the Shropshire Union board, as a line which would diminish the distance between Shrewsbury and Derby twenty or thirty miles, and likely to be of advantage in bringing traffic on the Shropshire Union Railway. The board considered the scheme and were favourably impressed with it, and strongly recommended it to the favourable consideration of the London and North Western Company. They, however, declined to take any part in it, and the subject dropped. Again, last November, some persons connected with the district came a second time to the Shropshire Union board and asked their assistance in carrying out the line. The Shropshire Union Company referred the question again to the London and North Western, expressing the same opinion of its probable advantage, but again the London and North Western declined to have anything to do with it. I should add that last winter the London and North Western were not asked for any subscription. They were only asked for their moral support, and such assistance as the Shropshire Union officers might, with their consent, give in assisting the first steps of the undertaking.

However, when the directors of the railway found they could get no assistance from the London and North Western, they determined to stand on their own resources and bring in an independent Bill. They did so. I need scarcely say they were strenuously opposed by the London and North Western; and

perhaps it will not surprise you when I further add that as soon as the Parliamentary Committee had met, it was currently reported, and I believe with perfect truth, that they had given an influential land-owner a pledge to undertake this line themselves next session if they could only succeed in stopping the independent scheme this year. However, after considerable conflict, Parliament passed the line, and not only that, but to show their opinion of the necessity of having this line, and of the treatment the district had experienced from the London and North Western, they put in clauses relating to traffic and to booking of a much more stringent character than are usual—clauses which I believe were beyond what were absolutely necessary, and likely to prove a very inconvenient precedent—because although a district is entitled to have a railway made through it, it does not follow that every line from ten to twelve miles long is to be entitled to put booking clerks in the offices of other companies at such distances as Liverpool and Glasgow. Perhaps I shall be told that one reason of opposition to this Bill was that the gradients were not favourable, and that the arrangements for entering Stafford Station were inconvenient; but these are matters wholly beside the question. It is clear that if the London and North Western would have entered into amicable arrangements the company would have laid out their line in conformity with their wishes. Well, then, what does this case show? Is it possible that any company can avoid competition or prosper when it pursues a line of

policy so churlish and so ungracious to a district, so wanting in all prudent foresight and forecast? Is it not showing Parliamentary Committees that nothing but extreme pressure of competition will induce great companies to do their duty to a district with which they are connected, or allow these districts legitimately to develop their resources, when they see a company refuse in November to assist in the construction of a line which in the following April they express their willingness to construct? I ask you, under these circumstances, is whatever misfortune that may happen to railway property through competition wholly to be set down to Committees? Is the policy of great companies wholly infallible, prudent, and gifted with proper foresight? And has not Parliament been tempted, I may almost say driven, into encouraging competitive lines, first, by the neglect of companies in not promoting railway accommodation to a legitimate extent, and secondly, by grasping with avidity and invading one another's territories? With respect to the line I have quoted at Stafford and Uttoxeter, situated as it is in the middle of such a county as Stafford, full of mineral, manufacturing, and pottery interests, I can only ascribe the reluctance of the London and North Western to promote the line to their being actuated, as the late Charles Buller once said of a celebrated Home Secretary,* by "a morbid passion for unpopularity." If I were to describe their policy with

* Sir James Graham.

reference to the Shropshire Union, their reluctance ever since its establishment to avail themselves of the powers which this company's Acts gave them for getting possession, peaceable possession, of Shropshire and Montgomeryshire, I should be tempted to use the words of Shakespeare—

It so falls out
That what we have we prize not to the worth
Whiles we enjoy it ; but being lacked and lost,
Why then we rack the value, then we find
The virtue that possession would not show us.
Whiles it was ours.

I will now desire the Secretary to read the report.

INAUGURATION AS HIGH STEWARD OF THE UNIVERSITY OF CAMBRIDGE.

Tuesday, November 24th, 1863.

MR. VICE-CHANCELLOR AND GENTLEMEN, it now becomes my duty to offer to you as the representatives of the University my most sincere thanks for the honour which the University has conferred upon me in raising me to the dignity of its High Steward, an office to which, as you, Sir, have justly remarked, the distinguished career of the late lamented Lord Lyndhurst has given additional lustre, and which I do not prize the less because it was held, not many years ago, by my uncle, the late Duke of Northumberland, or because at the present moment in the University of Oxford it is filled by one who bears the same name* and is descended from a common ancestor.†

The void caused by the death of Lord Lyndhurst will long be felt in the councils of the nation ; while his career shows how completely in this happy land the highest dignities in the State are open to industry and merit, and that it needs not the levelling convulsions of a revolution to give what the French call "La carrière ouverte aux talents," or to enable old England to boast that she has recruited the ranks of

* Herbert.

† Earl of Carnarvon.

her statesmen from her own colonists, and drawn from the New World one of the ablest defenders of her ancient institutions. The son of a humble American colonist, driven from his home at Boston by civil strife, but who speedily attained a distinguished position in the ranks of British artists, we owe to the pencil of the father the embodiment and commemoration of one of the most striking scenes in the history of that House of Parliament (the death of Lord Chatham) in which the son three times held the great seal and three times presided over the deliberations of the ancient barons of England.

If we look to the land which gave birth to Lord Lyndhurst, we shall wonder how in the space of one man's life thirteen disjointed colonies could become one of the great powers of the globe. We can scarcely believe that the United States have not existed as many centuries as they can count decades.

Would that Boston could produce another Copley, whose commanding intellect and calm sagacity could still the furious passion and heal the wounds of that distracted country.

His early eminence and distinction in the University did not cause him to disdain or throw away the twenty long years of patient labour by which his great faculties were matured, and which at length raised him by rapid steps to the head of his profession.

In Parliament he became at once one of the first orators of the day. Most formidable as an antagonist

while yet engaged in active political strife, in later days he commanded the attention and respect both of friends and opponents, while with an eloquence more severe and condensed than Tacitus, with a clearness of statement more lucid, with tones more harmonious than the flow of the Bandusian Fountain, the most complicated questions were unravelled and made plain by his large experience and commanding intellect.

I need scarcely remind you of the brilliant exposition of the benefits of an university education, of the nature and functions of an English university, which he so lately as your High Steward delivered in the House of Lords, narrating the past history and performances of the University as the best guarantee and warrant for its success and zeal for the future.

I have watched with great interest the various steps which the University has taken, whether by its own powers or by those lately conferred on it by Parliament, to render its studies more attractive to the greatest number of its students, whether by relieving classical studies from the mathematical fetters by which they had been too long encumbered, or by introducing the genial warmth of emulation into new schools, and giving fresh life and vigour to additional branches of study.

No less have I watched the changes in its organisation and government, and the new regulations under which its endowments are administered with a view to making the professional teaching of the University as efficient as that of the several colleges. I

trust, however, that Parliament will allow these changes time to develop themselves, and not encourage every amateur to invoke its aid for every fancied grievance or crude experiment, but will allow the University, in the phrase of a distinguished statesman,* to "rest and be thankful."

One problem, however, we have yet to solve : how, without deteriorating the standard of our highest learning, we can attract within our walls those classes, increasing daily in numbers, in wealth, and intellectual culture, who are connected with manufactures and commerce. Since the days when Lady Margaret endowed her great foundations, since the days when Lord Herbert of Cherbury went to Oxford at fourteen, and when, as Professor Blunt well said, the University to the mass of her students was merely a great public school, the prolongation of university studies to a much later period of life has cut off from them those to whom an early initiation into active professional life is necessary, although the knowledge of the mechanical and mathematical principles on which their complicated and expensive machinery must act, or of the chemistry and its kindred learning which should regulate or discover the manifold dyes and tinctures which give to their fabrics both their beauty and usefulness, are to them the first conditions of a successful career. But I doubt not that the University will grapple successfully with these and all other problems, which the varied and increasing wants of

* Lord Russell.

the country will bring under her view. I have but in conclusion to assure you that my humble services will be ever at the command of the University, and to thank you once more for the distinction you have conferred upon me, and for the unanimity by which you have enhanced the value of your confidence.

THE OPENING OF THE VICTORIA ROOMS, OSWESTRY.

September, 1864.

LADIES AND GENTLEMEN, it now becomes my duty to congratulate you on the completion of this building; not simply upon the completion of an edifice that will supply a want long felt in Oswestry, but rather upon this as the crowning point of the providing for Oswestry a series of buildings that fully supply all its public wants. Oswestry is a place which from the earliest periods of our history has been of considerable importance. In the days of William the Conqueror in common with another town in Shropshire it gave to the family of Fitzalan the title of Baron of Clun and Oswaldestre, honours which have since merged in the greater dignities of the Howards.

Great changes have taken place in the country, in the nation, in the whole structure of society since that time. Great changes have taken place since old Oswestry itself gave place to the new town in which we are now assembled. Those changes necessarily affected the local government of the place. In former days the neighbouring families were connected with the town, some by manorial privileges, some by holding high offices connected with the borough; but by the lapse of time and the progress of

cultivation and enclosure, manorial privileges have become almost nominal, have fallen into desuetude; and they are probably only kept alive in the minds of many before me by the old toll-thorough that still stands in one of your streets. Still later, the changes made in municipal corporations have done away with that connection which existed between your corporation and the neighbouring gentry. They no longer hold offices in it. But the town has not forgotten those old connections, and has taken the opportunity of maintaining them and keeping them alive by joining together and connecting some of the principal public buildings in it with important anniversaries of those great houses with which it was in former days connected. Your markets and schools bear witness to this in a manner that can never be forgotten, either by Sir Watkin or myself. For my own part I regret that Parliament, when it reformed the corporations, drew so strictly the line between the town and the neighbourhood.

I regret that, probably owing to the political passions which influenced considerably the promotion of the Municipal Corporations Bill, the towns of this land should have been so completely divorced from the surrounding neighbourhood; because I think that, both as a matter of local and of national polity, it was very desirable to give the merchant, the banker, and the trader an opportunity of associating with themselves the neighbouring squire and yeoman, to take counsel for and to promote the welfare of the borough, which serves as the common centre both of

business and pleasure to all. Fortunately, however, in this town the various public buildings which you have erected have not had to contend with any of those obstructions which, in other towns that I could name, have occurred from mixing up questions of local improvement with topics of political controversy. Your fairs and your markets have been discussed, and their sites have been considered upon their own merits, and the support or opposition you have given to the various proposals connected with them has not been guided by the inquiry as to whether their advocates did or did not hold particular opinions as to "corn and currency," or were or were not admirers of Lord Russell's "last kettle of fish."

First came the Powis Market, for which a large subscription, upwards of £3,000, was raised in the town and neighbourhood.

But as soon as a covered provision market had been set on foot, the public spirit of the town and neighbourhood expanded it into a scheme of much larger proportions and of a more comprehensive nature, for which Parliamentary sanction was required, and you went to Parliament for powers to construct a covered corn market, which I am informed is much approved of by those dealers who frequent it; and also in different places a Smithfield and a horse market. These completed at a further cost of £5,000 the various buildings needed to supply the wants of the metropolis of an agricultural neighbourhood, and I think cannot be surpassed in any town of equal size. You had already redeemed the tolls.

Besides these buildings, upon the occasion of Sir Watkin's majority you raised a sum of £2,000 to build, on a scale worthy of the town and the increasing requirements of education, your national schools, and you have lately added a public institute for the advantage of working men and artisans. At the same time your town has been adorned by the very handsome chapel which has been added to your grammar school, a work which testifies to the renewed vigour and efficiency of that most useful foundation. We have also a proof that the school is successful in what is, I think, one of the most unfailing tests, that it retains its hold on the regard and affection of those pupils that have left it.

In common with other towns, you have largely benefited by the introduction of railways, in the construction of which the late Mr. Ormsby Gore took so active a part, and to the revenues of which you contribute so large a traffic. I think, however, that the town may somewhat complain that the railway company should not have given it a better station, one more commensurate with the wants of a place which is one of the most profitable stations of the Great Western Railway in this part of the country. At all events, I am quite sure that the most discontented shareholder of the Great Western cannot accuse my friend on my left (Mr. Venables) of squandering too much of the company's money near home.

I think there is now only one other question of public improvement left for me to mention before we

proceed to the flower show, and that is the supply of water. In matters of this kind you have now much greater facilities than when you established your Smithfield and horse market. Parliament has in the Local Government Act conferred large powers on the local authorities. It has enabled them to engage in such undertakings as the supply of water in a much less costly and expensive manner than when they were obliged to solicit private Acts. This extension of privileges, which has freely been conceded by Parliament to municipal bodies, necessitates in many cases a stronger and more distinct action on the part of the central executive. Therefore when you hear the claptrap cry of centralisation on the part of those who used to obstruct every outlay of public money, and who think no improvement ought ever to be attempted, you must recollect that as it has been found advisable in the Poor Law to expand parochial management into management by unions, and under the Lighting Act to extend it from the township to the hundred or the district, it is also necessary that the controlling power of the State should be exercised here and there, and that the doing away with many small bodies is just as necessary to good management, to successful and economical management, as the junction of many persons together in joint-stock enterprise is good for the success of commercial undertakings. You have no more reason to complain of the controlling power in the Treasury or the Home Office than you have that, when railways are spread over the land from one end to the other, there is a department of the Board

of Trade to create some uniformity amongst them, and to look after the interest and safety of the public.

These rooms will, as I have said before, supply a want which has been long felt in Oswestry. They will be useful as places of social gathering for all classes. They will give the upper and middle classes the means of agreeable society, the opportunity of meeting together on public occasions, and of having useful and instructive lectures and exhibitions; while on occasions such as the flower show they will also give to the lower classes and the working people of the neighbourhood an opportunity of gathering together, and of partaking of some of those enjoyments which have tended so much of late to their improvement and contentment, as well as to their well-being and sobriety. For my part, I think that it is in this manner that we should attempt to win them from intemperance and excess, rather than by asking them to bind themselves down under some unbending code of more than monastic abstinence. You have felt, those who have built these rooms, those who have joined in the various public works connected with the town, that in a placé like Oswestry it is necessary to provide for the moral and social wants of the community of which this town is the centre, and that it should not resemble some of those aggregations of houses which you may see in some parts of the country clustered round some gigantic mill, some volcanic furnace, or some yawning mine, where the atmosphere clouded with smoke, and the squalid and

neglected appearance of the inhabitants look as if it were not a Christian dwelling place, but the habitation of some earthly Moloch, or the outpost of some terrestrial Pluto. Now I think that no one can deny that since Mr. Carlyle wrote his amusing little book about Chartism, in which he seemed to think that the new generation surpassed the old only in the matter of prison discipline, much has been done to promote the elevation of the industrial classes. First came the Factory Bill (Ten Hours), promoted by Lord Ashley, Mr. Oastler, and others for the benefit of the operatives, which was passed amidst all kinds of predictions of evil, but from which the masters themselves, I think, are sensible they have derived no less benefit than the working men. The gradual rise in wages has of itself been a very great boon to the working classes, together with the cheapening of fuel and provisions, which the extension of railways and the diminution of the cost of conveyance have effected. Nor must we forget the movement which has taken place for the promotion of occasional holidays, a movement which was first publicly advocated some years ago by Lord John Manners, who incurred at the moment considerable ridicule for advocating that which now as you all know has become general in almost every part of the country.

As to education, we can only say that the education of the poor is so good that the middle classes have begun to find that they are being left in the lurch, and that it is necessary they should make a movement of their own. In the spring I attended a meeting at

the University of Cambridge, the object of which was to interest the members of the University in the scheme of middle-class education which has been introduced by Mr. Woodard. In connection with this movement, Lord Granville, the President of the Council, in July laid the first stone at Balcomb, on the Brighton Railway, of a third college built by Mr. Woodard, of a somewhat lower stamp than that of Hurstpierpoint, and another which has been erected at Lancing. This college is specially intended for the lower middle classes, and three separate schools have been built under one roof to accommodate a thousand children of small tradesmen and farmers, and to educate them at the very moderate charge of £15 a year. These colleges are not only frequented by children of tradesmen and yeomen in the county of Sussex, but Mr. Woodard told me that a great many of the pupils at Hurstpierpoint were sons of the large tradesmen who have the great establishments in Regent Street. This shows how much the education which he has thus established, and which he is desirous of extending to other parts of England, has been appreciated, and how successful it has proved.

Turning now from these general considerations, I may congratulate you on the institution of the flower show which the completion of this building has caused to be set on foot, and that so important an addition to the amusements of the town should have been connected with these rooms. I am sure you will all feel how much the town and neighbour-

hood are indebted to Mrs. Ormsby Gore for the energy which she has shown in setting on foot this Institution, and that to her and the other members of the ladies' committee our thanks are most heartily due. In the first place it is a great thing to add one more place to those in which a well-earned holiday is given to the hard-worked artisan or the agricultural labourer to diversify and lighten the monotony of his life of toil. It is a great thing for all classes to join together in cultivating that taste for simple and innocent enjoyment which may make all

Bless the coming day
When toil remitting lends its turn to play,
And all the village train from labour free
Lead up the sports beneath the spreading tree.

GOLDSMITH'S *Deserted Village*.

To the countryman the cultivation of flowers teaches neatness; to the citizen it gives health; it imparts refinement to all. Consider how deeply flowers influence our moral and intellectual natures, nay, even our religious feelings. The rose of Sharon, the lily of the valleys, the delicate hues and luscious fragrance of the pomegranate are consecrated and embalmed in Holy Writ, while amidst the boundless profusion of Oriental imagery the Eastern virgin can find no greater praise for her beloved than that "his lips are like lilies, dropping sweet smelling myrrh."

But, while flowers thus appeal to the imagination, they can also convey the sterner language of rebuke. It was not to the Holy Land alone amidst the traditionary and customary splendours of the East—

splendours which the costly stuffs and fabrics of India and our intercourse with that country enable us from time to time to realise—it was not to the Holy Land alone, but rather to every age and people, to all classes in every country, that the divine admonition was conveyed which condemns the ostentation and extravagance in apparel from which, even in this unimaginative age and country, no class perhaps can be said to be exempt, which raises angry passions in many a youthful breast, and clouds with care and anxiety many a fair brow at the sight of a rival's magnificence or the thoughts of an unpaid bill. Again, the poet would find the very peaks of Parnassus rugged and uninviting if they were not intertwined and clothed with flowers. Homer himself describes “the glad waters of the dark blue sea” as deriving their colour from the violet, *ἰοειδέα πόντον*. The staid historian Xenophon represents the Persian army as blooming and flowering with purple, *ἡσπραπτε μὲν χαλκῶ, ἦνθει δὲ φοινικίσι πᾶσα ἡ στρατιά*.* While Cowper has to the youthful reader invested the dissolution of the rose with the same heartfelt irrepressible sorrow as that which accompanies the loss of some cherished pet or the schoolboy's first severance from his home.

Nor are flowers less powerful to express the feelings when the soul falls under the all-subduing influence of love; at those eventful periods when a glance speaks volumes and is more eloquent than words, when a look conveys more than the most laboured

* *Anabasis*.

protestations, seasons which influence in a moment the whole tenor and current of our lives, and which are well described by Sir Edward Bulwer Lytton in one of his exquisite translations from Schiller :

And not a word by her was spoken,
For many a listener's ear was by ;
But sweetly was the silence broken,
For eye could well interpret eye.

Then when parents are stern, guardians unmovable, duennas never ceasing in their vigilance, and interviews, if not forbidden or stolen, are at all events too rare and always too short, the constant damsel in the depths of her distress may telegraph to her lover by the exhibition of some well-known flower whose withered petals may be to him a treasured keepsake, across the seas, under the torrid zone, or even in another hemisphere ; while the merry-hearted, volatile, mischievous, invincible coquette, who would fain banish the very name of heartsease from the herbal, may decoy with short-lived hopes or cast down into the abyss of despair the most confident and self-satisfied of her admirers by the wave of a tiny flower or the mere composition of her nosegay.

Such blow no other hand could deal,
Though gauntleted in glove of steel.
SCOTT, *Lady of the Lake.*

In common life flowers impart a charm, and are inseparably connected with our rejoicings. They crown the flowing bowl, they deck the hospitable table, they adorn those fair forms who lighten our

cares by the romance and sentiment of their presence. The humblest festivity would be incomplete without them ; and as we use them to decorate our churches, to mark the varying seasons of the year, to kindle and keep alive the fervour of our devotion, we are carried back by the tradition of an unbroken usage to those primitive bands of confessors and martyrs whose piety and devotion no persecution could quench, whose memories we contemplate as models of Christian virtue.

Let us not then be deaf to the voice of these flowers, to the silent eloquence of their teaching. The peasant or artisan will soon find that the neatness which is profitable in the garden, and necessary to success when he comes to compete with his neighbours, may with advantage be extended to the cottage. When he ties up his flowers or twines the convolvulus round its simple trellis, his eye will be offended if he sees his children with dishevelled and uncombed hair ; he will learn that Jack as well as his beanstalk will be the better for the more regular administration of that much neglected liquid, water.

Ladies and Gentlemen, it now only remains for me to remind you that to-night and to-morrow Professor Pepper will exhibit to you as part of this celebration some interesting and curious experiments for which I think I see some of the preparations already before me. He is a gentleman whose power over the "black spirits and white, blue spirits and gray," rivals that of the weird sisters in Macbeth.

It only remains for me to congratulate you on the completion of this building, and that it has been designed and carried out with such success by one of your townsmen, Mr. Morris; and in congratulating you on this addition to the institutions and ornaments of the town, to declare the Victoria Rooms of Oswestry to be formally opened.

ANNUAL MEETING OF THE
SOCIETY FOR THE PROPAGATION OF
THE GOSPEL.

Welshpool, September 28th, 1864.

CONSIDERABLE interest had been created with regard to this meeting, and there was a large attendance, owing no doubt in some measure to the announcement that Vice-Chancellor Sir William Page Wood* would attend as a deputation. The Earl of Powis presided, and a considerable number of the clergy and gentry of the town and neighbourhood were present.

The following report of his Lordship's speech is taken from the *Shrewsbury Journal* :—

The Right Hon. the EARL OF POWIS said :

I think the country meetings of the Society for the Propagation of the Gospel are invested with peculiar importance this year, on account of the letter which has lately been issued by the four archbishops of England and Ireland, recommending the subject of missionary enterprise to the attention of the people of the two countries, and pointing out, by a few well chosen and pointed examples, the numerous places in the different quarters of the globe from which appeals

* Raised to the Peerage under the title of Baron Hatherley in 1868, filling the office of Lord Chancellor from 1868-72.

for continued assistance continually come, and the extraordinary manner in which the area of the Society's operations is constantly extending. I am sure you will feel that the meeting to-day is invested with peculiar importance by the presence of the learned and distinguished judge who has done us the honour, and the Society the great service, of coming down to this part of the Principality to advocate its claims. You will feel that it is a proof given that missionary work is not a mere matter to be left to and cared for entirely by the recluse, the enthusiast, or the religious, when he comes down, with the weight of his authority as a former member of the House of Commons, as having filled the high office of Solicitor-General before he was elevated to the judicial bench—giving the weight of his countenance and position to the fact that those who wish to consider themselves legislators and statesmen, when they consult for the enduring welfare of the British empire, must take into account and care for its moral as well as its material progress.

Now, the letter of the archbishops is objected to on two grounds. One, that it is an appeal for a work in which little is being done; another, that the evangelisation of the world is not the business of England and the English only. With respect to the objection that little is done, it is a matter in which you cannot expect to see progress day by day. A great deal of the effect produced by missions must be the gradual leavening of the whole mass either of our emigrants in the new-founded colonies, or the heathen

in the lands which are subject to and in contact with this country, by the gradual influence of Christianity and association with a Christian community. We cannot see the wheat grow, we cannot see the oak-tree grow, till we discover, from time to time, that progress has been made ; and it would be deemed that we had taken leave of our senses if we denied facts because our organs of sight are too feeble and imperfect for us to see them as they grow. Now, with respect to the little that is being done, it must be recollected that missionary exertion is a work of the last hundred and fifty years—that, at all events as connected with this country, it was not heard of before the time of William of Orange, and then for many years it naturally was carried on on a very small scale—that it is scarcely a hundred years since it was extended on anything like a large scale either into India or China, or even to parts of our American colonies. And when we are recommended to stop this work, and neglect it altogether, we should consider what we are doing, if we are deliberately consigning these heathen nations under our sway, or with whom we have commercial dealings, to an absolute ignorance of Christianity.

What has been the great distinguishing feature of the Christian religion in contradistinction to the pagan superstitions of Greece and Rome ? Why, that Christianity makes religion the work and the need of the individual man. The Greek and the Roman only considered it as part of the machinery of state polity, as a matter which the citizen might care

for as he would for the election of consul or dictator, but not a matter which was to enter into his inner conscience, and with which he was individually concerned. This was the case, not only in barbarous nations, but in the Roman empire in its most cultivated state. A very striking instance of it is given in a remarkable historical event, which is recorded as having taken place in the Roman senate at the time of the sedition of Cataline. When that sedition had been suppressed, and the question was discussed in the senate as to what punishment should be inflicted on the rebels and traitors to the republic, Julius Cæsar, then a young man, entering upon the ordinary career of Roman offices, and filling at that time the post of Chief Pontiff, which put him in connection and in direction with all the great solemnities and rites of the national religion, calmly recommended to the senate that the prisoners should not be put to death, but that they should be imprisoned. His argument was this—that when a man was put to death there was an end of him ; nobody knew what happened to him afterwards, and nobody could tell whether death was a sufficient punishment for this atrocious conspiracy. He argued that it would be much better to punish them with perpetual imprisonment ; and probably the Roman prisons were not better than, if they could believe travellers, Neapolitan prisons had been of late years. His argument was that imprisonment was a much more adequate punishment than death. Cato, the Censor, a man well known as the great Stoic philosopher, combated the

argument, and said death was the only punishment for such offences. But the point of my story is this—that this matter was argued and debated in the Roman senate as we might discuss whether penal servitude for life or seven years is the proper punishment for rick-burning or sheep-stealing; and that even Cato, who represented the intellect and philosophy of the senate, was not shocked by the proposition of Julius Cæsar, that death was the end of all things as far as the individual man was concerned. If that was the moral condition of the Romans just before the glories of the empire burst into full blaze under Augustus, what do you think must be the condition of the Polynesian or Malay savage, who is without any polity at all, and without the slightest rudiments of elementary education.

Well, then, this was the state of things when the Apostles first began to preach to the Gentiles; and for four hundred years no doubt there were many faint-hearted Christians who said they had made no progress, and who like *The Times* the other day advised the Christian teachers to give up their task of contending against Paganism. If we take the third century, we find that there were some of the most violent persecutions against the Christians. In the year 200, under Severus, there was a very violent persecution. In 249 there was another persecution under Decius, concerning which one of the ecclesiastical writers said it would be easier to count the sands on the sea shore than the martyrs who fell in that persecution alone; while later, in 258, only forty

years before the time of Constantine, the last persecution took place under Valerian, a persecution made remarkable by the martyrdom of Saint Cyprian. Forty years before the accession of Constantine this was the almost hopeless state of Christianity. In the beginning of the fourth century the sudden recognition of Christianity took place, and Constantine assembled the first great council of the Christian world. Let us learn from that, that although to all appearances we have made little progress amongst the intellectual and highly educated natives of the East in India, and are only on the threshold of the work in China, yet we know not how far the influence of Christianity may already have succeeded in leavening the people, and shaking the superstitions of these great masses and millions of various tribes, or how soon some great change may take place which may reward the labours of those who are engaged in missionary enterprise, and prove the reality of the work that has been done. Why, some years ago, when the natives of India first ventured to cross the sea and come to England, they were received as outcasts on their return, and told they were degraded and had lost caste. But they persevered ; others came ; the notion dropped ; the silent influence of Christianity, and of travel, and of intercourse with Europeans, forced its way ; and now it is not only the case that men of wealth and position, who from contact with Europeans and their position in the world are able to defy public opinion, come to England, but youths come here to be educated in the medical profession,

that they may be qualified to receive appointments under our Government in India.

Or, if we take an example from our own history in times more modern, who would have thought that at the time when Henry VIII. received the title of Defender of the Faith from the Pope the English Church was on the point of separating from Rome, asserting its own independence, and reforming its liturgy and its doctrines!

Now it is also said that we do enough already; and certainly within the last twenty years the extension of our missionary operations has been most remarkable. The sums contributed have largely increased; the sees founded in our colonies now outnumber those in the parent country; and the number of missionaries and teachers of all sorts has been considerably augmented. But, in the meantime, have not the points of our contact with foreign nations increased? Has not our own population in the colonies increased? Has not our foreign trade, and the advantage we thereby derive from foreign nations, greatly increased? Now, on this last point, let me remind you what has been the increase of our foreign trade alone within the last twenty years. I am not speaking of our enormous home manufactures. I am not speaking of the value of our agricultural produce, the greatness of which may be estimated from the fact that Mr. Disraeli, the other day, when speaking to the farmers of Buckinghamshire, estimated the difference between a good and a bad harvest at no less than £20,000,000 from the corn crops alone.

But our foreign trade for the last year for which the accounts have been completed, 1863, has risen from about £150,000,000, in 1844, to the enormous amount of £444,000,000. Ten years ago it was £268,000,000; now it is £444,000,000; and of that, £248,000,000 is made up of the goods and commodities which we import from foreign countries. Now, though, no doubt, some of the last increase may be set down to Mr. Gladstone's successful cultivation of the taste for sour claret, yet it is undoubted that the greater portion represents our trade with India, China, and the East. The article of tea alone amounts to £15,000,000. You will see that this enormous extension of our foreign trade must naturally bring a larger proportion of foreign people in contact with us, and increase very greatly the class of persons to whom we are bound to take care that our presence shall be something of a benefit. In China, the extension of our trade, as I said, has been enormous. The town of Shanghai alone, one of the treaty ports, has now a population almost as great as that of Liverpool. Being the only place where the British flag gives protection from the wars between the Government and its enemies, multitudes flock there, and the place is greatly increased. Again, a little while ago, as you know, the colonists of the Cape of Good Hope strongly petitioned that their enormous boundaries should be extended over the river into Caffreland, a step I should be sorry to see taken, because I should regret to see a useless piece of land added to that now half-peopled colony, and because

it would lay the foundation of that most useless of evils, a fresh Caffre war.

Now, it cannot be said that the appeal of the archbishops put forward in any exaggerated form the duty of supporting missionary enterprises—that it at all urges people to devote themselves to that work, or cultivate that work, to the neglect of home duties. Why, surely, it is obvious that if it is proper for an employer to take care of the workmen by whom he is surrounded, and who are dependent upon him, it is the duty of this people, as a nation, to have some care for the various nations from whom we are deriving the wealth and comfort which this increased commerce has given to England. Now as to the scope of our influence, and the duty we owe to the natives of these countries, I will read to you an extract from a speech lately made, not at a religious meeting, not in the religious atmosphere of Exeter Hall, not to an audience assembled for any missionary or religious purpose, but a speech made to that most matter-of-fact, calculating, grimly economical, unæsthetic of all audiences, the constituency of a radical Scotch borough. This speech was made by Mr. Laing, who first earned distinction as a barrister in the railway department of the Board of Trade, who subsequently entered the House of Commons, became for a short time Secretary of the Treasury, and has lately returned from having filled, as is well known, the office of Financial Minister for India.

[Having read the extract, which referred to the duty of England towards her foreign subjects, and the gradual influence of trade, civilisation, and religion, his Lordship proceeded]:—

Now, ladies and gentlemen, I ask you if I can put the duty of missionary exertion on any grounds more removed from any fictitious enthusiasm, more commending themselves to our calm sense and deliberate judgment, than do these words of Mr. Laing's. Are they not words which any clergyman might preach from his own pulpit? The question is, shall we give up this, our bounden duty? Shall we leave unfinished the work in India begun centuries ago by Francis Xavier, continued by Schwartz and Henry Martyn, and in our own time by Heber? Shall we be content with teaching the natives how many annas there are in a rupee, or even, as Mr. Laing expressed it, to count up their savings in English money, and shall we neglect to teach them the far more important lesson, "By faith ye are saved"? I trust that neither in this parish nor in this nation we shall be willing to incur the reproach of contenting ourselves with mere commercial greatness, which may pass away from us as it has from Carthage, from Genoa, from Venice—that we shall not say, in the pride of our riches and prosperity, "Is not this Babylon which I have raised by the might of my power for the glory of my name?" I trust that we shall not neglect to cement this prosperity by the due discharge of our religious duties, not only to our fellow-

countrymen at home, but to those who are seeking and receiving the sacred blessings of Christianity abroad.

[The meeting was subsequently addressed by Sir W. Page Wood and other gentlemen.]

MONTGOMERYSHIRE COUNTY MEETING
AS TO
CATTLE PLAGUE.

Welshpool, September 11th, 1865.

A PUBLIC MEETING, to take into consideration what measures ought to be adopted in reference to the cattle disease, was held in the Guildhall, Welshpool, September 11th, 1865, and was presided over by the High Sheriff of the County. The Right Hon. the Earl of Powis, the Mayor of Welshpool, and a large number of other gentlemen interested in the question, were present. The speech of the Earl of Powis is taken from *Eddowes's Shrewsbury Journal* of September 13th.

LORD POWIS, in moving the first resolution, said :

The first resolution which it is proposed to submit for your adoption to-day is to follow the course taken in the neighbouring county of Salop—to propose an address to Her Majesty expressing the determination of the county to take such steps as are necessary to be taken on the part of individuals and by local authorities in order to prevent this evil if possible, and to remedy it, so far as may be, if it should arise in the county ; and, secondly, to express our confidence that Her Majesty will cause all proper directions to be given to enforce existing laws, and

in case the existing laws should prove insufficient, to ask Her Majesty to be graciously pleased to summon Parliament.

Now the question of the actual disease is one which at all times attracts public attention, but at this time of the year, when the newspapers are somewhat barren of other topics, and when those clever gentlemen who are, as Lord Melbourne used to say, so cock-sure of everything, on public topics exercise their ingenuity, their paragraphs become more extensive and certainly more alarming than at other times of the year.

The question of prevention divides itself naturally into prevention from external disease, from disease introduced by cattle from foreign parts, and internal disease, that is, cattle from the United Kingdom. With respect to external disease, that is more particularly within the province of Government. If we speak of the precautions which have been taken against landing foreign cattle over which the Government has exclusive charge, and insist upon them, we are not, in so doing, at all implying that it is not necessary for individuals, for neighbourhoods, and public local bodies to take as much care and precautions against internal disease or against those arising in any neighbourhood.

With respect to the question of external disease, at one of the earliest meetings that took place at Oxford, Mr. Henley, one of the members for Oxfordshire, and one of the most practical and sagacious men of the House of Commons, impressed strongly

upon the meeting the necessity of taking precautions against the importation of diseased cattle. For that he was fiercely attacked in *The Times*, as if, in saying that it was necessary to take temporary precautions when disease was flying about, he was expressing an opinion against importing cattle at other times when disease was not apprehended.

Now let us consider what the action of the Legislature has been with respect to the importation of cattle ; because what Parliament has said and done is much more germane to the subject than the opinions of individuals either on one side or the other. You will recollect that, until 1842, the importation of foreign live cattle into the United Kingdom was prohibited, when, among those numerous changes introduced by what is known as Sir Robert Peel's tariff, oxen and bulls were charged £1 and cows 15s. This took place in 1842, and in six years afterwards, in 1848, considerable alarm was created by the importation of some diseased sheep, which had the small-pox peculiar to sheep—what is called the *variola ovina* ; that was in 1848, six years after the importation of cattle first began, and several years before the importation of cattle without duty was adopted. The importation of cattle free, without duty, did not take place until 1855. In that year, two Acts of Parliament were passed, one relating to internal precautions, the other against the importation of foreign cattle. The one Act, chap. 107, recited that the sheep-pox, the *variola ovina*, was prevailing, and gave power to the Privy Council to make orders

and regulations to prevent the spread of contagious diseases—that was a domestic Act. The other prohibited the importation of sheep and cattle, and gave power to the Crown, by order of the Privy Council, to prohibit the importation of cattle from any place or places abroad. Therefore full recognition was made that a foreign sheep or cow that should be infected by disease might be prohibited entry. This shows what action Parliament took so long ago as 1848, and so soon after the importation of cattle had been legalised, and it disposes of any objection that might be started against the course suggested by Mr. Henley.

But then, besides this, I think that the general opinion that it is wise that there should be at times rigid examination of imported cattle, if not a temporary prohibition of their importation, is shown by what is taking place in Ireland. Our brothers on the other side of the Channel are not very apt to agree on any subject, but they have been unanimous in proposing resolutions in different parts of the country, all with one voice strongly urging the Executive Government to put in force the laws, not only against the Continent, but even England. The Government was startled by this proposition at first, but so strongly was this opinion expressed, and so great was the unanimity, that the Irish agriculturists, aided by the energetic representations of the Lord Lieutenant, Lord Wodehouse, succeeded in overcoming the amiable imbecility of the Home Office and the inactivity of the Privy Council, and succeeded in pro-

hibiting the importation of cattle, not only from the Continent, but from England.

I was sorry to see the last day or two statements that symptoms of disease had appeared in Donegal, and the belief was expressed that it had arisen from the importation of some sheep from Scotland. If so, it will be much regretted that from delay in authorising the closing of the ports at the last moment, before that wise measure was adopted, some diseased animal should have got into Ireland. It is a most serious matter for that country if any general loss of stock takes place, because, as you are aware, the farms for the most part are so small, that the occupiers of land are little able to meet the loss or replace any large destruction of their stock.

Now it seems to me that this Act gives sufficient power to the Executive Government to take all necessary precautions against disease being communicated by foreign cattle, and I think all that will be needed will be that the Government should exert that power with sufficient vigilance early, and I do not think it will prove necessary to summon Parliament for the purpose of giving the Executive Government any additional powers. With respect to the danger arising from disease contracted within the county, the second Act of 1848, chap. 107, gives power to the Privy Council and local authorities to prohibit the transit of cattle, to slaughter, and also to prevent any transit taking place in hoofs, hides, or any parts of diseased animals, which, having been carried about instead of being destroyed or buried,

might communicate disease as much as if the animals were alive. Local authorities have considerable power under the Act, and it only remains to be vigilant in their exercise.

I am happy to say that in this borough, which extends over a large agricultural district as well as the town, the Corporation are alive, and I believe have already appointed an inspector to watch the cattle brought into the Smithfield. The board of guardians of the House of Industry, the incorporation of which includes this parish, held a meeting last week, in which they showed themselves alive to this subject, and were disposed to take such necessary precautions as boards of guardians may. In the different publications issued, great stress is laid on what is the business of each individual farmer, viz., to look to the cleanliness of his yards and sheds. The greater part of cattle are now living in the fields, there is therefore less danger of their contracting disease from dirty cow-houses than at a later part of the year; but in the upper part of the county a great many cow buildings and yards are kept in a dirty condition, and in all parts of the county the smaller occupiers, and where, generally speaking, the cow-house accommodation is small and low, they run great risks, and they should be urged by their neighbours to clean and whitewash, and remove the manure from their buildings. These I think are the general outlines of the course which it behoves either the executive government, the local authorities, or individual occupiers or owners of land

to give their attention to. In counties, justices in petty sessions and boards of guardians have considerable power analogous to that of corporations and boards of health in corporate towns. The Secretary of State has been in communication with the Treasury, and they are prepared to allow, within reasonable limits, payment to inspectors at a guinea a day, the Treasury reserving to themselves power to exercise their own judgment in each particular case as to the necessity of appointing. It will be the duty of any local authority to appoint an inspector if they can get payment for him, and to apply to the Treasury for their sanction in each particular case.

Now in some parts of the country a great deal of discussion is taking place as to whether, besides these precautions, a measure should be adopted for promoting the security of stock-holders by promoting the increase of insurance of cattle. This question is not mooted in the address which I shall propose, but as so much has been said in other parts I can scarcely avoid calling your attention to it, because it is a matter in which considerable difference of opinion exists. The thing is not equally applicable to all districts, and it is attended with very considerable difficulties in its adoption and working. Now I think abstractedly it is better that bodies should not undertake duties for which special bodies or companies already exist, and that therefore, commercially speaking, the insurance is more likely to be well conducted, and more regularly conducted, by some

of the societies already formed for insuring cattle, than by local bodies, whose subscribers are suddenly called together without the familiarity with the details and management of insurances that a company would possess.

I see that in different parts of the country some of those societies have been formed on various bases. In Devonshire it was suggested that they should be rated according to the rateable value of their property, and that a guarantee fund should be formed from subscriptions to aid this mutual insurance. In Herefordshire a county meeting took place, and the basis proposed there is that each person joining the association should send in a list of the number and value of his cattle; that he should pay, as a first call, 10s. per £100 on the declared value of his cattle. In dairy districts, such as Cheshire and North Shropshire, extending from Whitchurch to Market Drayton, most farmers are much on a par, and those methods of assessment would work pretty evenly; but here, where there is as much difference in the style and extent of farms and the character and value of stock, as between the valley of the Severn and the hills about Llanbryn-mair and the Cann Office, it would be more difficult to frame a scale which would be sufficiently fair to the owners of animals than it would be in a county like Cheshire, and that would point to the desirability of establishing different local companies rather than one for a whole county. But there is this objection to local companies: if a large

number of cattle were afflicted in one particular neighbourhood, the weight on that particular association might become too great to be borne.

These are the principal points which occur to me to be considered both for and against the question of insurance. There is no doubt that during a severe access of disease like the present, if persons seek to insure their cattle in ordinary insurance companies, they must be content to pay larger than ordinary premiums ; just as some thirty years ago, when the Swing disturbances were taking place, farmers had to pay a larger price for their rickyards. However, the question of insurance is not one which this address raises ; the address confines itself simply to thanking Her Majesty for the precautions already adopted by the Privy Council, expressing a hope that Her Majesty will take such further measures as may be necessary, and expressing our own determination to take such measures which, as individuals or as local authorities, it is our duty and province to take, in order to prevent, or, at all events, check, the irruption of the cattle disease among us.

[The noble Lord, who had been repeatedly and warmly applauded during many portions of his speech, concluded by reading and moving the resolution.]

ANNUAL MEETING OF THE
SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS.

Welshpool, September 19th, 1865.

THE annual meeting of this Society was held at the Town Hall, Welshpool, on Tuesday, September 19th, 1865. The Earl of Powis always took a deep interest in the work of the Society, and he presided over the meeting on this occasion.

The following report of his Lordship's speech is taken from the *Oswestry Advertiser*.

The noble CHAIRMAN said:

Ladies and Gentlemen, I think that the public and private duties in which we have been engaged during the past week have tended to thin our numbers somewhat on the present occasion.* We are fortunate in having the Society represented here to-day by the Dean of Chichester, whose name has been for many years known in connection with the great work performed at Leeds, where he showed for the first time how adapted is the organisation of the English Church to the wants of the multitude of a great, enterprising, manufacturing community. We are

* The General Election, that had just taken place, is here referred to.

also fortunate in the presence of a gallant officer, who lately commanded a ship on the Pacific station, and will be able to give us some information as to the state of missionary enterprise in the rising colony of British Columbia.

In appearing before you this year, at this our anniversary meeting, the first topic that naturally suggests itself to our consideration is the change which has taken place in the most important officer of the Society by the resignation of Mr. Hawkins. From the year 1838 he served the office of assistant secretary, and in 1843 he was appointed principal secretary. All who have had to do with the internal organisation of the Society know the great ability and earnestness with which he has superintended its operations—merits which, I am happy to see, were recognised in a very flattering and agreeable way by Lord Palmerston when he bestowed upon him, on his resignation of the office, one of the canonries of Westminster, which are in the gift of the Crown. I am sure there has been no distribution of the patronage that can have afforded more general gratification than this compliment paid to a gentleman who has been very instrumental in increasing the operations of the Society. I will just mention to you one or two instances of that increase during the time he held the office of secretary. In 1839, the annual income of the Society was £16,500; in 1864 it had risen to £91,700; and not only were the London and metropolitan subscribers increased, but the number of places in the country where the Society made itself

known was greatly augmented. During twenty-one years the number of parishes where an interest was taken in the Society rose from 290 to 7,270. Of course with this great increase of income the operations of the Society have been proportionately extended, and its missionaries, those supported wholly or in part by the Society, have risen in number from 180 to 493.

So much for the ordinary organisation of the Society itself. But Mr. Hawkins took a very active part in promoting a still more important increase in connection with the Colonial Church, namely the great movement set on foot under the then Archbishop of Canterbury and Bishop Blomfield, the increase of the colonial bishoprics. In 1839 there were only eight; at present there are forty-seven. All who are acquainted with the movement and its results will feel that this increase has been by no means the least important, or contributed least to the great extension of missionary operations during the last twenty years. Besides those 500 missionaries of whom I have spoken, there are also a considerable number of catechists, schoolmasters, and divinity students in the missionary colleges, some of which, like that of Barbadoes, can boast of considerable antiquity. These students, these catechists, these schoolmasters, are exceedingly useful in those parts of the world where the population is thin, where the colonists are scattered; because they are able to be, as it were, the pioneers of the clergy, and to keep a knowledge of religion, and a taste for religion, alive

in places which as yet are not able to support a clergyman. Now, these missionaries of the Society are, as many of you are aware, appointed with a sedulous regard to freedom from any particular phase or school of divinity at home ; and in order that the Society should not be the mere organ of any party which may be predominant at the moment, but the organ of the Church of England, which, within the limits of Catholic truth, gives the widest possible scope to various opinions, divergent as they may occasionally seem to be—these missionaries are all appointed by examiners chosen by the two Archbishops and the Bishop of London. Therefore there is no possible chance that any accidental predominance of opinion amongst the members serving on the committee should tinge improperly or give a bias of partisanship to those who are sent abroad, not to promote the triumph of any party or school, but to spread forth the true doctrines of which the Church of England boasts she has been the faithful keeper. Now, this is most important, because although in secular matters, in constitutional government, we are told that organisation by party and of party is the mainspring and foundation of Parliamentary government—though we are told, and it is to a very great extent true, that Parliament would fail, would fall into desuetude, if there were not a sufficient balance of antagonism in the legislature—in matters of religion the case is far different, and from the earliest times the Church has always reprobated those who seek to ally themselves under the banners of

any individuals, even though the names borne on the banners be as great as that of Paul or Apollos.

For some time it has been objected to the constitution of this Society that nominally its operations are confined to our colonists. Now I think if any one will look at the immense number of people comprised in the British dominions, to which Dean Hook referred on Sunday—if anyone will look at the great part of the globe over which those dominions extend, including Australia, and such a large part of North America and India, and also at the immense mass of population touched by one or two settlements on the coast of China or in the Indian seas, he will see that the field over which this Society extends is one which will take a long time before it is fully occupied, and which is quite sufficiently nearly universal for all practical purposes. Indeed, when we consider that in the Mauritius there is a mission sent to Madagascar, and that through the medium of our small colony at Sumatra we have missionaries at work among the tribes of Borneo and the surrounding archipelago, the Malays and Dyaks, tribes who, from their great fondness for the sea and aptitude for naval enterprise, are likely, when reclaimed and civilised, to exercise a very considerable influence and to be the medium of conveying much knowledge through that extensive portion of the East, we shall see that the limitations of the Society are not too strictly observed in any case where a legitimate field for work opens itself to our missionaries.

Now, with regard to North America, at the present

time, when men's minds are considerably occupied by the question of the federation of those colonies, the extension of missionary enterprise there, binding those colonies together by the spiritual tie of the communion of the English Church, would seem to be as important as the civil confederacy, and likely to be of very considerable assistance in disposing the minds of men to contemplate and adopt the civil union. When we consider the vast extent and fertility of Upper and Lower Canada, the great tracts of land of various descriptions comprised in the Hudson's Bay Company's territory, which is now in the bishopric of Rupert's Land, and when we look on the Pacific coast at the colonies of British Columbia and Vancouver's Island, where the discovery of gold has already attracted a very considerable population, when we recollect the expense Government went to, in conjunction with Canada, some four or five years ago, in surveying the whole territory through the Rocky Mountains with a view of seeing whether a road or a railway from ocean to ocean might not, at some not distant day, be contemplated as possible, and so give to Canada a portion of the great transit trade, a portion of the benefits involved in the great stream of population crossing the continent of America by the more southern passage of the Isthmus of Panama, which now affords a source of transit for goods and commerce, we shall see that although some of the northern parts of that territory are inhospitable and cold, fit only for the trapper and the hunter, yet from its enormous extent, and the

fertility of certain parts, from the material resources already partially known and doubtless by Anglo-Saxon enterprise speedily to be developed, everything affecting that colony must be of the highest importance.

We shall see that with the Canadian community lies very much the solution of the question whether that great country is to be an independent nation, either affiliated to us or merely in amicable connection with the old country, or whether it is to be absorbed in the already overgrown nation of the United States, and become, in spite of itself, the bearer of their financial burdens, and partner in all those bitter differences which, though the accompanying bloodshed has been for the present stopped, are likely to rankle long and form a permanent division in the breasts and hearts of the North and of the South. There was also a proposal that Newfoundland should form part of the Canadian Confederation—an island where the Church now labours under great difficulties from the poverty of the great mass of the population and the length of the winter, but which would form a very important part of any Canadian Confederation, not only from the value of its fisheries, but also from the addition which its hardy population would afford to the seafaring power of any such community. I would also say with respect to Canada that the Propagation Society bears steadily in view its missionary character, and also pursues the policy of withdrawing grants from settled districts; so that at the present moment, in the diocese of Toronto, all help has been withdrawn except from

some missionaries attached to missions to the Indians in the less settled parts.

In the West Indies, besides the English proprietors and the negroes, there is another element, which, by increasing the divisions of the language, makes missionary operations more difficult, namely a considerable number of coolies, particularly in Trinidad and British Guiana, who have been imported from India, under the supervision of the Government, with very considerable success. Both in these countries and the Mauritius the introduction of coolies has been of very great importance in providing help for the cultivation of sugar and other things, and has tended very much to overcome in some degree the difficulty which the abolition of slavery and the subsequent reduction of the sugar duties had entailed upon our sugar colonies. In British Guiana there are also a considerable number of Indian native tribes entitled to our assistance.

With regard to India, in the present year a Bill was introduced into Parliament to establish another bishopric and relieve the overgrown diocese of Calcutta, and when we consider that since that diocese was constituted the North-Eastern provinces have been made, so to speak, a separate residency, and still further that the Punjaub has become an independent province of the very first magnitude, it will be seen that this extension of frontier and increase of English officers, both civil and military, and English colonists engaged in prosecuting various branches of industry, and particularly the tea plantations of the

north of India, make such a step necessary to the efficiency of the Indian Church. From press of business that Bill was obliged to be withdrawn, but I believe it is likely to be again brought before Parliament by our Indian administration.

Now, in connection with India, during the present year a rather curious and important question has arisen with respect to the marriage law as regards native converts. Two or three years ago the Legislative Council passed an Act regulating the law of marriage, which is an extremely difficult subject in a country where they have to deal not only with Europeans and Hindoo converts, but with Mahometans, Hindoos, and Parsees, persons and people of wholly different habits and wholly different religions, and it has been not a very easy matter to establish a civil law of marriage which shall give even-handed justice and equal privileges to all sections varying so greatly as those I have named. The Act, I believe, gave general satisfaction; but a difficulty arose with regard to the re-marriage of native converts, because as the Hindoo marriage was recognised by civil law it became a valid marriage, and for any missionary to have re-married a convert would have been a breach of the law. Now it had not been intended by the framers of the law that it should operate in such a manner. By the Hindoo law if a man or a woman forsake his or her religion, he or she becomes civilly and ecclesiastically dead—civilly, I mean, as regards any property within their own family or village. Then, supposing the man to

be a convert, and his wife or wives deserted him, he is left as much separated from society as if he were dead, and in that case the Christian congregations in India have always considered that it afforded a sufficient reason for re-marriage, but by the technical application of the new law it was forbidden. This evil was speedily brought before the notice of the Legislative Council, and a Bill was introduced to remedy it by the legal member of the Council. The Bill was merely introduced at the end of last year, and the gentleman who introduced it has taken advantage of his visit to this country on leave to enter into communication with the different religious societies on the subject, in order that the Bill should be framed in the manner most agreeable to them. The outline of the plan he has proposed, which, as far as it has been considered, has met with the concurrence of the Society for the Propagation of the Gospel and the Church Missionary Society, as far as they desire to interfere directly in the question, is that when a convert, a man or a woman, finds that he or she has been deserted upon conversion—let us take the case of the man—he should have the opportunity of summoning the woman to appear before the civil magistrate, who should have authority to arrange an interview between the man and wife, in order that the man should be able to use his legitimate influence in trying to persuade her to return. If unsuccessful, a second interview should take place after a lapse of three or six months, and not till after the second interview should the magistrate issue a certificate,

which would be a warrant to any clergyman or missionary to re-marry the convert. It is also intended that the performance of the ceremony should be optional with the clergyman, so as not to force any clergyman or priest to re-marry any person in a manner contrary to his conscience, or contrary to the rules of his own religious community. This point, which has arisen in this almost accidental and unforeseen manner, may give some notion of the way in which conversion, change of religion, operates to disorganise and unsettle all the civil and family relations of the natives, and it may account for the fact that a mere intellectual argument does not always avail in persuading any class or nation to change its habits as well as its tenets.

You may probably have lately seen, in connection with the Sandwich Islands, that Queen Emma, the widow of the late king, is now on a visit to this country. He was a person of very great cultivation and intellectual abilities, and he translated into the language of those islands the whole of the English Prayer Book—a most interesting addition to the list of royal and noble authors. That country is remarkable as having been the first in which a foreign sovereign applied to the English Government to permit an English bishop to be consecrated for his dominions, and thus put himself in alliance with the English Church, preferring that rather than to ally himself with the Church of Rome, of the members of which there are a considerable number in the island, or with the American Church, though many

Americans were brought amongst his subjects by the whale fisheries and by commercial enterprise.

In New Zealand I am afraid that the war still slumbers, and that it will be long before the bishop will see peace restored between the races, and an end to the great mischief entailed upon all his labours and exertions. A short time ago I saw some letters from him, in which he said that though it was deemed prudent that one of the other bishops, Bishop Williams, should withdraw from his station, which was near the scene of some of the military operations, still, so far from any personal hostility having been manifested towards him by the natives, they voluntarily formed a body guard for his defence, and protected him till he went away in a ship which was sent for him.

At the Cape ecclesiastical matters have an unhappy prominence in the disagreeable domain of ecclesiastical law, in consequence of the controversy which is going on there as the result of the opinions lately put forth by Bishop Colenso. In addition to that, there is considerable apprehension lest our colonies should be involved in the war which has lately broken out between the free Dutch Republic and the Basutos. The Basutos are familiar to us for the famous chief whom you may recollect to have heard of in the Caffre war, Moshesh, who is well known in connection with the expedition of General Cathcart and Sir W. Eyre, when they marched some eight hundred miles inland to the Orange River. It is to be hoped that the quarrel between the Dutch Republic and the Basutos may be put an end to without involving

the Cape Colony in another war, which might be very disastrous to the English colonists on account of the very considerable number of enemies they might have to meet.

It may be remembered that in Natal, some years ago, it was said that the great chief there could put some fifteen thousand horsemen in the field. I am glad to see from the report that the colony is quiet, and that the natives are employed in the peaceful occupation of erecting cottages, some of which contain two or three rooms, and the Zulus are developing a taste for doors and windows. That this is a sign of progress you will perceive when I tell you that some years ago it was desired to pay a compliment to one of the Zulu chiefs, and therefore some of the officers of the engineers were requested to build a cottage for him. The cottage was very much such a one as we should put up for one of our labourers, containing a kitchen and parlour, and a bedroom or two, but when the officers returned to it they found it was too large and too palatial for the chief, and that he had constructed inside the kitchen a kraal very much like the charcoal burners' huts which you have seen in this part of the country. This was put in the kitchen, and then the chief and his family lived there with great comfort.

If you carry your mind over the different classes of population on which I have touched, you will at once see how much the diversities of tongue hinder the spread of missionary operations and limit the powers of each individual missionary. In the diocese

of Bishop Patteson there is scarcely one island in which the same language is spoken as in another, and nothing but his extraordinary personal gift of languages could enable him to make any impression there. Then if you take the different cultivated civilisations and various castes in India and China, the difficulties which thus have to be overcome, you will see that great knowledge and intellectual gifts, as well as extraordinary physical energy to surmount the difficulties of progress through wild countries, are necessary to do the work there and to reclaim our own colonists, who in the gold fields and in remote settlements have lost all sense of the ties that bound them to religious influences in their native country. We may also learn to believe that there may be a considerable underground of influence from this missionary work, though it does not result in sudden or magical conversion. For instance, in relation to a topic I have just mentioned, I am informed that about Calcutta, from the prevalence of Europeans, and the manner in which European opinions have modified the tone of native manners, there is much less reluctance on the part of the women to remain with their husbands after their conversion than in Madras, where the European element of society is weaker. If we look at what happened in Europe in the early time, who would have thought a few years before the Emperor Constantine established Christianity, at a time when, within seventy years, one of the fiercest persecutions had been raging, that they were on the verge of such a great movement?

Do you suppose, when Constantine began his march from York, where he assumed the imperial purple, and gradually worked his way through France to Rome, contending with the various Emperors and Cæsars who were in antagonism with his rising ambition—when the Roman world was perplexed as to which of the contending chieftains their allegiance should be given to—whether Constantine was to be the hero of the day, or Valens, or Licinius, or Maxentius—do you suppose a Roman governor, say Pliny, in Bithynia, believed the whole of Roman society was permeated and eaten through by Christianity, as thoroughly as in tropical climes you see the outside of some tree apparently sound, but which when you touch it crumbles to dust, having been entirely eaten out and destroyed by the ants? Do you suppose if he had been writing to Constantine or the other Emperors or Cæsars between whom the Roman provinces were divided, he would not have said that order reigned in Bithynia, just as the report might have been sent from Poland to the Czar, a few years ago, that the Polish element had been stamped out at Warsaw. And do you not suppose there may have been many who were interested in the progress of Christianity who must have felt dissatisfied at the slow progress it had made in some three or four hundred years, just when it was all the time on the eve of its greatest and earliest triumph? Surely when Constantine assumed the imperial purple and set forth from York, he little imagined that the cross was the sign in which he was to triumph, just as

Cyrus little imagined he should restore the Jews to the Holy Land until he was shown the prophecy uttered many years before.

I think, with reference to our duties in connection with missionary operations, we should recollect that the world owes some return to the Church. In the middle ages the Church was the great preserver of civilisation and literature. Latin, the ecclesiastical language, was the common language of civilisation and of the undivided Church, which was the medium of communication between philosophers and wise men and men of letters from one country to the other. If you take the name of the great Swede, Linnæus, whose works are so well known that we almost consider him an Englishman, the Latinised termination of his name will at once show you how strongly the language of the Church was the bond of union in literature and intellect, just as later, in connection with the Reformation, the classical names of Erasmus and Melancthon show that they wished to be known, not by their own German or Dutch name, but for reputation they converted their names into a language which would pass current in the other countries of Europe. Then, as modern literature increased, French became the bond of communication and learning and polite society throughout Europe. And now we must put to a like use the great development of the English language in so many quarters of the globe, and the world must assist the Church in spreading those benefits which the Church preserved for the world during its more unlettered

ages. Then if in the progress of time, in their increase and greatness, our colonies should become independent there will be still one spiritual tie, the bond of religious truth, to bind us together with Australia and the New World—a bond purer and more enduring than that of manufacture or commerce. We shall realise the old classical adage that there are many tongues among the inhabitants of the terrestrial globe, but only one amongst those of the celestial. We shall look round with pride at the rising nations in different parts of the globe that acknowledge England and the United Kingdom as their parent, as their teacher, as the stock from which they came. We shall be able to boast that these so widely various countries are not left in heathen darkness and ignorance, but we shall be able to speak of them with truth in the eloquent words of Bishop Heber—

Nor sun nor moon they need, nor day nor night,
God is their temple and the Lamb their light.

OSWESTRY AGRICULTURAL SOCIETY.

Thursday, October 5th, 1865.

THE Annual Show of the Oswestry Agricultural Society was opened on October 5th, 1865. The cattle disease had been very prevalent during the year, and the number of entries had shown a considerable falling off from previous years in consequence. The Right Hon. Lord Powis presided at the dinner, and the following speech of his Lordship is taken from the *Shrewsbury Journal* of October 11th, 1865:—

THE CHAIRMAN said:—

I will now ask you to drink a toast which embodies and represents the object of our assembling here to-day, and that is "Success to the Oswestry Agricultural Association." We must all regret that, from a prudence which, however we may lament, we cannot blame, our cattle classes to-day should have been shorn of their ordinary numbers, from the reasonable apprehension which the owners of animals that otherwise would have been exhibited might fairly entertain, lest they might become exposed to that mysterious pestilence which is causing so much anxiety amongst all those connected with the cultivation of the soil—a disease so mysterious that it has already created amongst the professors of the veterinary art more

discordant theories and more diversities of opinion than exist even amongst their more dignified brethren who practise, not upon cattle, but upon their unfortunate owners. Such a topic, however, is more fitted to the serious discussion of an agricultural society, and for careful investigation by its committees, than it is for treatment after dinner ; and therefore, only expressing a hope that it may not extend into the district of this association or into the homesteads of its members, I will quit this subject for a more congenial topic.

Now, at a period when the agriculturists have so lately been engaged in returning their representatives to the new Parliament, which will shortly meet, at a period, too, when considerable attention has been called to questions connected not only with the composition of the constituencies which returned those members, but also to the composition of the Parliament itself, and so of the balance of the political power of the country, it seems not unfitting to look back to the condition of agriculture at the time when the reconstruction of the House of Commons was the great question of the day, and when the whole country was convulsed from one end to the other with the contest which attended the carrying of the Reform Bill. Now I think, if we look upon the position which agriculture now occupies, as contrasted with what it was then, we may say in a very few words that it has been elevated from a handicraft into a science. Systematic draining, which has

rendered lands profitable that before scarcely returned the seed to their cultivators—the invention of tiles and the machinery by which tile-draining has been made cheap and universally accessible, among the earliest improvers of which was the gallant soldier and agriculturist, the Marquis of Tweedale—have been the foundation of the progress which has since been made. The variety of the implements which now not only adorn the show yards, but are found in the possession of every farmer—even steam itself, which for a long time appeared to be solely adapted to the larger occupations of the manufacturing community, but which has found its way into the fold yard—is now with rapid steps being developed, not only in the husbanding of crops but also in the tilling of the soil. Combined with these improvements, the advance in agricultural knowledge and chemistry has enabled the farmer to increase the fertility of the soil by a variety of artificial manures, which even scientific men were quite unacquainted with thirty years ago ; and I think in this county we may take to ourselves special credit that we have established a breed of sheep second only to the southdowns, a breed we may venture to show in competition even with Mr. Disraeli's amalgamated Cotswolds. Now, how has all this been done? It has been done by association—by associations such as the present—by exhibitions such as these—and I think agriculture may boast that it was first to develop and prove the virtues of these associations and exhibitions.

In 1834 the first step was taken by the Highland Agricultural Society of Scotland, which was then reconstructed on a larger basis. In 1838, under the auspices of the Duke of Richmond, Lord Spencer, Lord Eversley, then Mr. Shaw Lefevre, Mr. Handley, and Mr. Pusey, the Royal Agricultural Society was established, and brought into existence a central point of union and action for the farmers of England. There we may see in meetings, then of smaller dimensions than the present, the germ of that principle of association which has been so largely spread throughout Europe, and which the sagacity of Prince Albert developed into the Great Exhibition of 1851. We see now that not only nations have exhibitions in great capitals—in Paris, in Dublin; even the sluggish kingdom of Portugal has its exhibition this year at Oporto—but we have seen in several districts or subdivisions of London particular arts and branches of trades having their industrial exhibitions, and we have also seen the working men of the metropolis showing the varied industries to which they devote their leisure hours, in very different and wholly distinct forms from the daily occupations of their lives. Now, for one who can invent in the first instance there are a hundred who can extend the application, and therefore I say agriculture may claim some credit for having established these great annual gatherings. Not only so, but the Scotch and English societies established a practice of migration, of going to different parts of the country, and so bringing all to take a common interest in the welfare of

different parts of the country, and leading them to gather experience which they would not acquire in their contracted circles at home.

Now, that you may see to what an extent these things have been carried by agriculture, I may just name one or two points which will show the great growth of the central agricultural society in England, because its success arises exclusively from its country meetings. The actual numbers of its members have not materially increased. In 1841 they were 4,600, in 1865 they are but 5,200; and therefore the large sums which have been expended in the promotion of agriculture, sums which, at the exhibition of Battersea in 1861, amounted to £15,800, arise from the country meetings, the receipts of which in 1841 at Liverpool were £4,100, but increased so much that a few years ago at Leeds they amounted to the sum of £13,000. Now, in saying this, I do not wish to take extravagant credit either to the times we live in or ourselves for this great expansion, because it is obvious that it could not have arisen without the facilities for the transit of animals, of people, and implements which are afforded by railways, and therefore much of it must be attributed to the gradual and self-acting progress which a great invention like that of railways brings with it. In the same manner the railway must share a considerable part of the merit of the penny post, which has been a great comfort and convenience to a great part of the community, and which was impossible till railways were developed, for the simple reason that all the

mail coaches and horses in the world would never have been able to carry, at a reasonable rate, the immense masses of letters and newspapers, patterns and samples of various descriptions, which the railway has enabled the penny post to carry for you at merely nominal prices.

Now, to show you what the practical working of these exhibitions has been, and that they are not merely occasions of festivity, and that those who have gone to them have not returned with no permanent gain, I may take the development of implements. In the year 1840, at the Royal Agricultural Meeting at Cambridge, no money was given for implement prizes, and only seven medals were awarded. In 1859, Mr. Pusey, in an address he delivered to the Society in London, on the progress and condition of agriculture, noticed the fact that drills were beginning to spread from the south to the north, and he actually, in a grave address delivered in Hanover Square, explained that a drill was a rather complicated machine for distributing evenly the corn among the furrows. Now, to show the elementary position of agricultural machinery then, I will only ask what you would have thought of me if, when I gave the health of the volunteers just now, I had explained to you that the bayonet was a weapon to put on the end of a rifle. In 1840, at Cambridge, there were only thirty people who exhibited implements, and the catalogue only extended over a page and a half. In point of fact the show was not so great as

you had in your yard to-day ; yet the judges said in their report that it was such a selection of implements as, beyond controversy, had never before been exhibited in any show yard. Contrast that with Worcester in 1863, when 5,800 articles were exhibited—separate articles exclusive of duplicates—and the catalogue spread over 457 pages. You may say these are small things, but the progress in steam engines was equally rapid, and whereas at Newcastle in 1846 only one was shown, and that did not get a prize because it got one the year before, at Worcester the extraordinary number of 135 were shown in one yard, and one maker alone informed the society that since 1852 he had made upwards of 5,000 agricultural steam engines. Now for these things, I say, we are indebted to associations like the present—some on a larger, some on a smaller scale—which develop the general genius of the country, and stimulate, also, the local societies in smaller circles, and the spirit of local improvement.

Now with all the mutations to which agriculture is subject, from the caprice of the elements, from the fluctuations of opinion in the Legislature, it is on the other hand to be considered that there is a constantly increasing market. Supposing at an ordinary computation the consumption of wheat amounts to a quarter for each head of the population, the mere increase in this country between 1839 and 1859 would be equal to 4,000,000 quarters ; and if we take a year like 1859, which I think is an ordinary year enough, we see that the importation amounted to 2,000,000.

Though that seems at first large and startling, you may be consoled by considering that the remaining 2,000,000 necessary to make up the amount of food which on a very moderate calculation was consumed in the country must have been due to the improved cultivation and increased produce. Concurrently with this you have the price of meat rising, and the development of our manufactures has largely increased the price of wool—so much so that I was told the other day of a Montgomeryshire farmer at Kerry who said he was now selling for thirty-two shillings hill sheep for which he recollected his father only getting eleven. Looking, then, at the present position of agriculture, looking at the progress made during the last thirty years, we may see that there is a satisfactory future for it, that the improvement of the last thirty years has laid the foundation for greater improvement and progress hereafter.

There are many questions yet to be solved—the combination of grass land with arable, the improvement of grass land, how far it is prudent to plough up old grass land and where you can develop the cultivation of artificial green crops, the variety and combinations of manures, the introduction of steam, and the diminution of that serious item of expenditure which is involved in the maintenance of those magnificent teams of horses which we are accustomed to see in this country—all of these are questions which may well exercise the practical farmer in conjunction with the man of science. In agriculture it will not

do to ride a theory to death. We cannot trust to book-learning ; we must not neglect the old traditions which practical farmers have received from their predecessors, traditions which, if sometimes obscured by those who have not given study to the matter, yet practically are often found to be founded on something peculiar to the district, and only want to be strengthened and expanded by the increasing knowledge which the spread of agricultural science affords. The improved education of the farmer, the greater cultivation and improvement in the intelligence of the labouring classes, which enable farmers' men to handle the costly and delicate machines which every day the increasing scarcity of labour makes more indispensable, all these are matters which will afford you all material both for experiment and scientific treatment. I do not imagine, in this country as yet, we are coming to the state of things which exists in California, where an officer who has lately ridden across that part of America told me he had seen a field of three thousand acres of wheat, and where they had machines to cut off merely the heads, and then burnt the whole of the straw simply to manure the ground ; still there are, no doubt, many things as strange now as that would be to a Welsh farmer, which will become familiar in another thirty years ; and I think there cannot be any greater means of advancing and improving agriculture than by cultivating associations like the present, which enable the practical farmer and the man of education and science to join together in that which I believe

is the motto and the basis upon which all agricultural progress must rest, namely, that of practice with science. I give you success to the Oswestry Agricultural Society. I will couple with that toast the name of Mr. Pryce Bowen, the vice-president of the Society.

MEETING OF THE
CAMBRIAN RAILWAY COMPANY.

Tuesday, March 6th, 1866.

THE following speech is taken from the *Oswestry Advertiser* of Wednesday, March 7th, 1866 :—

The EARL OF POWIS said :

He would not enter into the present financial position and difficulties of the company, because he thought that, as long as the shareholders agreed that the directors were acting with vigour and prudence with reference to those difficulties, discussion would be more likely to do harm than good. What he should say would rather point to matters on which the directors might take action for the future. He hoped they would diminish, as far as they could, any enlargement of the liabilities of the undertaking. For his own part, he thought that the amalgamation with the Welsh Coast was a matter of somewhat doubtful policy; though perhaps, under the somewhat peculiar circumstances in which the Cambrian proper stood, it was difficult to avoid it. But he thought they might look with apprehension upon further extensions, and call upon the directors to exercise great caution in promoting little branches into the main line—little branches that were shown on very dark sections of the Ordnance survey, which dark sections meant, not the presence of minerals, but the

absence of population ; in fact, having nothing but rocks. He should be glad to find that in the course of the session the directors had been able to abandon some of those small branches, and diminish the propositions to be brought before the shareholders at a future Wharncliffe meeting. So much for the extensions of the line ; but there was another point on which he could express a much more absolute opinion, one to which he was decidedly adverse, and that was raising capital, or incurring any liability, with respect to steamboats. He believed the steamboats were intended to run from Aberdovey to Waterford or Wexford. Now he thought that a railway company was only justified in embarking in steamboats in very exceptional circumstances, such as when there was a very large traffic like that between Dover and the coast of France, where, in fact, the steamboats were only part of a through traffic from London to Paris.

Now Aberdovey, with all respect to the Principality, was but a trumpery port, and a company which was in considerable difficulties had no business to undertake a speculative enterprise for the development of the traffic. He would point the directors to a very strong example of the result of these speculations in the last report of the Eastern Counties Railway. It was there stated that the steam boats from Harwich to Germany were a total failure. No one would pretend that Harwich was not a much better port than Aberdovey, and a very large traffic in cattle from the continent was expected, but the steamboat proved

a burden instead of a profit. Now, he thought, under the present circumstances of the company, they ought not to indulge in such speculations. Let them recollect that those packets from Aberdovey to Waterford and Wexford would have to run in competition with packets already established in connection with the Great Western Company at Milford and Bristol, and at the best, if ever so successful, they could but ensure a divided traffic, and therefore are of but moderate importance. He trusted, therefore, that the matter would receive the serious attention of the directors. It was not a legitimate development of the Cambrian system. If the company were prosperous it would be a doubtful policy ; in the present position of the company it was at least a superfluity which should at once be abandoned. These were the only topics to which he desired to call attention, and he should conclude by expressing his own belief that, under the difficult circumstances in which they were placed, the directors had done the best they could for the company ; and also that they were entitled to the thanks of the shareholders for the precautions they took, when the lease was concluded, in order to prevent the company from being injuriously affected, as far as such a thing could be done, by the circumstances which had now arisen.

WELSHPOOL PARISH MEETING.

Friday, April 27th, 1866.

THIS meeting was called to consider the question of the seating accommodation in the parish church (St. Mary's), that being insufficient for the number of persons attending. One suggestion had been made that the school children, who occupied the north gallery, should be taken to the other church in the town (Christ Church), and then, if that gallery were refitted, additional seats would be provided for about eighty persons. It was understood, however, that an arrangement had been made with the second Earl of Powis that the north gallery should be kept free and unappropriated for the use of the poor and the children. Lord Powis was asked to inform the meeting whether, in his opinion, the compact or arrangement referred to would be broken by taking the school children to Christ Church.

His Lordship's speech is taken from the *Oswestry Advertiser*, and was as follows :—

EARL POWIS said :

As regarded the circumstances connected with the building of the two galleries, as they were built before he was of an age to go to church, there were others present who could recollect more from their own knowledge than he could tell them about it.

His father proposed to build a gallery on the south side, on the understanding that a certain proportion of it should be reserved for the use of his tenants. As soon as it was built, many people thought the seats there desirable, and therefore the original arrangement was altered, and the seats in three-fourths of the gallery were sold, and with the proceeds of that the north gallery was built for the use of the poor and the schools. At that time there was no other church in the town. As regarded the question of removing the children to Christ Church, supposing as good accommodation could be given them, it could scarcely be said that their removal was a breach of the compact made. But some persons might have an objection to their being removed or "driven," as it had been said, out of the parish church. As to that, he did not express an opinion, but supposing equivalent accommodation was given in the new church, he did not think any breach of compact would be made out. In case of any such alteration being made, it would not be desirable that the children should be put in any of the side aisles, or anywhere else where it would be felt they were put out of the way. As to the difference of opinion that has been expressed on the subject before the meeting, his Lordship remarked that that meeting could be considered as only a little more than a preliminary meeting. It would require a much more individual consent to bind the parish finally to any steps in this matter than could be obtained then. It appeared to him there were two things to be con-

sidered, one was occupation and the other tenure. It was very difficult to argue the case of their church from that of another. The case of Little Drayton, that had been mentioned, was not exactly a parallel to theirs, because the church there was built out of the town, and was a separate ecclesiastical district. It was very well attended, but not more connected with the parish church than the church at Pool Quay might be said to be connected with theirs. With respect to the question of occupation, it was suggested that persons without seats might be put into pews only partially filled. On the other hand, some gentlemen had said that it was unsatisfactory to go into the church without knowing where they are to sit. In London, where during a considerable portion of the year, in the two West-end parishes, the attendance was more crowded than almost anywhere else, it was the custom to fill up the seats that were only partially filled by those to whom they belong. In that way many more people were accommodated than otherwise could be, and this was done without altering the ownership of the seats.

His Lordship next alluded to the fact that the attendance at the new church in the morning was never so large as in the afternoon, therefore, as to the simple question of accommodation, there was room, as it was available to the same extent in the morning as in the afternoon. Now with respect to persons in the parish not having seats in the church which were appropriated to them, that must be the case always with some persons. Alluding to Llan-

llwchairn, his Lordship said that at that place there were not more than 1,700 people, while in Welshpool there were fully 4,000. Supposing they did get room in the church for all by altering the seats or apportioning them to families according to their existing numbers, they might be able to find sufficient accommodation for the present ; but now there were a number of houses building, and there would be others coming for more accommodation. His Lordship remarked that what he had said might not so much apply if everybody took their seats separately, and not by families, but he apprehended it would be thought that families should go together. Now supposing there was a family of two persons with four or five children. As those children grew up, the question would arise, were they to be turned out of their seats, or were others that occupied it to be turned out for them? The change that they thought of making was attended with a good deal of difficulty, not only at the start, but many things would arise afterwards.

His Lordship next alluded to the possibility, if open seats were adopted, of returning to the old custom of making all the men sit on one side and the women on the other, which was adopted in a church in London, which was open and very largely attended, and alluded to the objection that might be raised by parties objecting to their children sitting near to people of an opposite sex with whom they were quite unacquainted. The question of the tenure of seats was one that required considerable

consideration, and his Lordship trusted that whatever the issue would be, it would lead to a greater use of the seats that were in the church. Whether it was desirable to cut down the pews was a question he would not enter into, as it was only a question of some £200, or £700, or £800. He did not think that they could have comfortable seats made any narrower than those they now had. He took it at the present time that it would not be thought advisable in any alteration of the seats to put on new doors. His Lordship concluded with the remark, that before any steps were taken they should be well considered.

[The meeting was subsequently adjourned without any decision being arrived at in order to make further inquiries on the subject.]

ANNUAL MEETING OF THE
SOCIETY FOR THE PROPAGATION OF
THE GOSPEL.

Welshpool, October 2nd, 1866.

THE annual meeting of this Society was again held in the Town Hall, Welshpool, under the presidency of the Right Hon. the Earl of Powis, and the Ven. Archdeacon Mackenzie, of Nottingham (Diocesan Secretary), was present to give an address as to the object and work of the Society.

The speech of the the Earl of Powis is taken from the *Oswestry Advertiser*, and was as follows:—

As I think there is no event of any particular importance connected with the Colonial Church during the past year to which I can draw your attention, I am very glad that the Society is represented to-day as well as it will be by Archdeacon Mackenzie, who has done us the favour of taking part in several meetings in this district, and who, from the attention which he gives during the portion of the year when he is in London, at the ordinary meetings of the Society, is well acquainted with its organisation, and with the questions that have been brought under its consideration during the past year. With regard to

New Zealand, though the war in that colony has come to an end, and a considerable number of our troops have already been withdrawn, and their withdrawal will probably be followed by the removal of almost the whole remaining force, yet the war has left the country in a state from which it will take many long years to recover. I had an opportunity last month of hearing an account which the Bishop of New Zealand gave of the state of the country. He says the war has left amongst the natives an utter want of faith in everything European—in the Government, in the colonists, in the missionaries, in the Church. He said that he had been along that part of the coast where the natives have been in arms, and he was lying off the coast in his yacht instead of living in confidence with the natives, and he was obliged to use the same precautions as if he were visiting for the first time an island which had never been visited by his missionaries before, and where, as is customary in the various Melanesian islands, there is the greatest distrust on the arrival of the white man. This he attributes very much to the policy of the Colonial Government, urged on by the great and insatiable desire for land which seems to affect the whole policy of the Government, and is the mainspring of the unhappy relations which exist between the colonists and the natives. Of course, in a new colony the acquisition of land is always a thing much to be desired, and is a source of great profit to a considerable portion of the community; and when, as in New Zealand, you have a large and intelligent population

who, from the form of their property, are excluded from voting in the constituencies, they feel that the colonial representatives ignore their complaints, they have no means of making their voices heard and weight felt, and they experience, only to a more aggravated extent, the sentiments which the Roman Catholics in Ireland entertained before they were admitted to political privileges. Besides which in New Zealand, being aware of the advantages which the whites possess in superior local and municipal organisations, the natives have felt very bitter at the little exertion which has been made to give them an administration suited to their wants, to enable them to manage their own native concerns. They feel that they are deprived of the benefits of their own system and government, and not admitted into the pale of another civilisation and government. The Bishop looks forward with very melancholy anticipations to the future, and can hardly expect more at present than to build up again the fabric which he was twenty-five years in building, and which the course of events has so rudely destroyed.

With regard to another very interesting portion of those southern seas, you have probably seen that the visit of Queen Emma, of the Sandwich Islands, to this country has been brought to a conclusion. I was very happy to see that on her return home she visited the United States, and that she was there received with every mark of honour and distinction by the President. I had the honour of meeting her this year in London, and I think the feeling of people of

all classes who were brought in contact with her was one of the greatest admiration for her simple, gentle character, and for the zeal and self-denial with which she was endeavouring to assist in the work of the conversion of her late husband's subjects; and I trust that her visit to this country was satisfactory to herself, and will have enabled her to acquire some of that material assistance which she was so anxiously desirous of obtaining to build a cathedral for the native Church in her own country. Both there and in New Zealand there is the same problem to solve—whether it is possible for the native race to subsist in the presence of the white man—whether, even when bloodshed has been put a stop to, the new habits introduced by the new race do not almost by some extraordinary law result in the gradual diminution of the people—a state of things which is going on both in the Sandwich Islands and New Zealand. And as far as New Zealand goes, that fact makes the antagonism of the colonists less excusable, because the diminution of the native population there is so rapid, that there cannot be any pretence for saying there is likely to be such an early pressure upon the land in parts of the country desirable for the English colonists as would lead to an internecine conflict and war of races.

The unhappy state of things which has existed in South Africa has been a matter which has naturally occasioned very great anxiety to those who take part in the ordinary administration of this Society, because while it has been necessary for them to take a definite

line and a definite position with regard to all those matters in which the name of Bishop Colenso has been, so unfortunately for the Church, mixed up, they have felt that representing as they do a large body of subscribers, embracing people of various classes of opinion, their duty has been to avoid as much as possible controversial and legal strife. And indeed it is the duty of the working body of any great missionary society to recollect that they are but the conduit and channel through which the benefactions of large numbers of persons are sent to the various missionary establishments. Nothing would be more unfortunate than if, from any cause, any considerable diminution were to take place in the number of the ordinary subscribers to the Society, because, even if its means continued the same, and increased liberality on the part of its friends enabled the existing operations to be continued, yet there would be a serious diminution in the Catholic spirit which it is the great object of missionary bodies to foster. If, as we believe, the vigorous conduct of missionary operations is one of the notes of the true Church, it is most desirable for the success of those operations, and most in consonance with the spirit in which they are founded, and which they are to embody and to teach, that they should afford some signs of the Catholicity and unity which, though it is at the present day almost a dream of the future, yet is the ideal which the Church and all its societies should bear in mind and put before them as their ultimate object. In Africa, I

think recent events may afford us some ground for hoping that, with the great extension of our knowledge of the country which has lately taken place, some benefits may reasonably be anticipated to accrue in the conversion of the Negro races.

Spain for the first time seems now to be faithful to her promises to abandon the slave trade. I understand that the Government of Cuba is now more earnest than it has been at any past time in endeavouring to check the slave trade, and if it were to be vigorously and earnestly put down in Cuba, now that Brazil has for several years entirely abandoned it, the African slave hunts and the African slave traders would be confined to the supply of the African and Turkish markets, and the demand for slaves amongst the various Mahometan peoples ; and this curse of that great continent would cease to be fostered by European avidity and European capital.

If we look at the account which Sir Samuel Baker gives of the various races which he has visited in his recent explorations of the basin of the Nile, resulting in the discovery of those two great lakes which supply the sources of the river, and those inundations which have made Egypt from the earliest times—from times earlier than the earliest Pagan historians—fertile, and in spite of misgovernment even at the present day a great granary for the nations of Europe ; or if we look at the reports which come to us of the movement now taking place in Abyssinia, where one of our consuls and some of our missionaries have unfortunately been for a long time in captivity under

the savage and half-crazy King Theodore ; we can form some estimate of the immensity of the country and the numbers of the population that remain for us to operate upon, and to introduce to some of the benefits of civilisation. It is quite clear that the Abyssinian tribes form a very enormous and powerful body, and though probably the hundred thousand of King Theodore's army, which the papers have lately told us was engaged in a great conflict with another alliance of hostile tribes of nearly equal numbers, is as mythical as the typical hundred thousand that attend Mr. Bright's out-door meetings, yet there must be a large amount of power and savage organisation which may serve as a nucleus hereafter for the circulation of Christianity. Though some of the tribes that Sir Samuel Baker visited were extremely barbarous in their habits, yet their physical conditions were very remarkable and superior to many of the Negro tribes that are taken captive on the western coast.

And then, in the Mahometan countries it is impossible to say what movement may not take place. Every time there is any disturbance on the continent people speculate on the disruption of the Turkish Empire, and, as you are aware, in many parts of the European provinces of Turkey the Christian populations are in a state of great political and religious excitement, and in the island of Candia the Greeks are actually in insurrection against the Turkish Government. In connection with this, the movement that has lately taken place both among some

of our own clergy and also in some of the Eastern Churches—the Greek Church—with a view to promote friendly relations between the two Churches, and bring them into more intimate communion, shows that there is a movement going on in men's minds which, if it lead to a more friendly union of the different portions of Christendom, cannot fail to have a most material and useful effect in promoting the evangelisation of the Pagan and Mahometan races intermixed with the Oriental Christians.

Now, meeting you here on these occasions from year to year, and knowing that most of those I have the honour of addressing have for many years taken an active part in this Society, it is not necessary for me to make any observations on the structure, or working, or history of the Society. I will not repeat, in a much more imperfect form, that description of its commencement from the banding together of some dozen excellent men in the time of William of Orange—I can't trace its subsequent history in the very able manner in which Mr. Robert Kenyon traced it four or five years ago at Oswestry—a sketch which probably many of you then saw very well reported in the local papers. In reference to the questions in connection with the Colonial Church which are now coming prominently into notice, the Society has always avoided committing itself to any particular phase of opinion. The Society has always put its missionaries in any colony under the discipline of the bishop who occupied that particular see.

They have always avoided setting up an ecclesiastical tribunal in Westminster, and superseding by a committee in Pall Mall the legitimate action of the heads of the Church. With respect to the appointment of missionaries, they take the most effectual precaution to avoid religious partisanship, and the missionaries are all appointed after an examination by a Board of Examiners nominated by the Archbishops and the Bishop of London. I dare say you may have seen that in the beginning of last session Mr. Cardwell, who was then Secretary for the Colonies, brought in a Bill to free the Colonial Church from the disabilities to which it is at present exposed. The judgment of the Judicial Committee showed that in many colonies where local constitutions have been granted, the letters patent given by the Queen, on the creation of some of the recent bishoprics, were perfectly null and void, as being contrary to powers which had been already given over to the colonial legislature. That, coupled with the fact that in all recent colonies there is no State Church, no national establishment, as there is in this country, of course puts the Church of England simply upon the footing of any other religious body. Now a petition was presented to the House of Lords this year by a lady whose feelings on these subjects are entitled to the very greatest respect—Miss Coutts, who has herself been a very large endower of several colonial bishoprics—and this petition expressed her great anxiety lest her endowments should be devoted to purposes very foreign

to that she intended, and not to a church in connection with the Church of England, and, particularly, subject to the supremacy of the Queen.

Now as to the question of an Establishment, the colonies have settled it for themselves in all the more modern colonies where they have no Establishment, and with its fall falls the supremacy of the Queen. The supremacy belongs to the Establishment, and is the manner in which the State regulates and imposes conditions upon the action of that religious body which it makes the Church of the State. When the State endowment is non-existent it is impossible for the State to restrain the religious liberty of the members of the communion of the Church of England any more than of the Presbyterians, Roman Catholics, or Wesleyans. If we take the analogous case of the Scotch Church: a Lord High Commissioner appointed by the Sovereign presides every alternate year at the great assembly of the Presbyterian Church of Scotland; but no one has ever imagined that on that account it was necessary for the Presbyterians of Ireland that form the synod of Ulster, or the Presbyterians in England or India, to ask leave of the Queen to hold their assembly, or wait to hold it until a great officer of State came to preside over them. And with regard to the idea brought forward in some quarters that the supremacy of the Queen was the old method of giving the laity their proper power and influence in the religious organisation, any anxiety that may be felt on that head may be at once set aside by the consideration

that in all our colonies where diocesan synods have been established the laity are largely represented, and that in many of them they have that which amounts to a practical veto in their hands, from the fact that the clergy and lay representatives vote by orders, and any change to be binding on the community must be passed by the majority of the clergy and the lay representatives, just as no Bill becomes an Act of Parliament till it has received the assent of the Lords and Commons. When we add to that the fact that in a voluntary religious community the power of the purse is everything, and the whole organisation must fall to the ground if the laity do not afford the ways and means to maintain it, I think that any apprehension that danger will arise to the cause of true religion in the colonies from the want of what is called the supremacy of the Queen, in a state of things in which the supremacy of the Queen cannot exist, will be found unfounded whenever the subject is impartially examined.

In secular politics non-intervention is the fashionable doctrine of the day, and we are told to hold aloof as far as possible from all the dissensions of the various nations on the continent; and considering how much those dissensions are influenced by ambition, by a desire for territory, by a desire for supremacy over other lands and nations, the policy is perhaps more prudent and less partaking of a selfish character than at first sight might appear. But in spiritual matters, in the propagation of

Christianity among heathen nations, we know of no distinctions of races or peoples. We go forth to the work of conversion, not with the object of acquiring any selfish advantages, or bringing any race or country under our subjection or dominion; we go to raise them to our own level, if that be possible, in spite of the disadvantages under which they labour from the varieties of race and the neglect and barbarism of centuries. We go to persuade them to lay aside their slave hunts, their barbarous wars, their innumerable divisions; we go to communicate through the various and endless dialects of the world the same one message of peace; and to teach them that the foundation of our efforts and our anxieties in their behalf is the sentiment expressed by one of the greatest Greek poets, that the languages of the inhabitants of the terrestrial globe are innumerable, but that the language of the inhabitants of the Heavens is but one.

THE OPENING OF THE NEW BUILDINGS
OF
THE CAMBRIDGE UNION SOCIETY.

Tuesday, October 30th, 1866.

THE RIGHT HON. THE EARL OF POWIS held the office of High Steward of the University of Cambridge, and in that capacity attended the opening of these new buildings. The following is the speech delivered by his Lordship on that occasion :—

Lord Edmond Fitzmaurice and Gentlemen, no duty could have been imposed upon me more congenial to my feelings, in connection with the office I have the honour to hold in the University, than that of attending to celebrate the opening of these new buildings, which give to the Union Society a habitation of its own, premises worthy of the purposes to which it serves, worthy of the numerous array of students which each successive year adds to its members.

The permanence the Society has now acquired will add much to its prestige.

Observe the anxiety which the University of London and the Queen's University in Ireland are now displaying as to the obtaining a building for themselves in Burlington House and in Dublin, their strong feeling how much the being regarded as

the accidental occupants of some suite of chambers, how much a precarious dependence on the charity of each changing administration, detracts from their dignity and usefulness (a sentiment to which the love of a fixed home, and the feeling of the independence of a freehold implanted by our territorial constitution in the breast of every prosperous and aspiring Englishman gives intensity), and you will feel that it has not been a mere desire of display which has prompted you and your predecessors by a careful husbanding of your resources, and with some assistance from your honorary members, to carry out this undertaking to a successful conclusion. I have spoken of the uses to which this Society serves.

I rate its uses highly. It forms a point of common interest to the members of the various colleges; it keeps alive the great Catholic idea of the University and prevents its being lost amidst the independence and isolation of the separate colleges; it prevents your State rights making you unmindful of your federal obligations.

I rate its uses, and especially its debates, far higher than our young cousin from the New World, Mr. Edward Everett, B.A., Schol. Trin. Col., whose amusing lectures on the places of English education are familiar to many of you, who I am happy to know carried back to his native soil some of the honours of Trinity College.

He has a hereditary right to academic distinction. His father, long the American Minister in England, was a cultivated scholar and man of letters and none

of the distinguished men who have represented the Government of Washington at the Court of St. James's ever threw himself more heartily into our various public assemblies and institutions, or was more anxious to maintain harmonious relations between his country and our own. For my own part, I feel that I owe much to the union. I look back with pleasure to the memories of many active debates and some stirring scenes in which the veteran reformer of the University, Mr. Christie, my late lamented friend Lord Strangford, better known here as George Smythe, Lord John Manners, Lord Napier, Mr. Stirling of Keir, Mr. Baillie Cochrane, Mr. Beresford Hope, Bishop Ellicott, Dr. Vaughan, and Dr. Rowland Williams took an active part—names which will be to you a sufficient warrant that our debates were neither deficient in eloquence nor wanting in varied information.

Now, gentlemen, let me ask you to consider for a moment how important the practice of discussion and the management of business and debate is in a country which is pervaded by constitutional forms, where deliberative assemblies of every sort and size conduct, not only the national but all the local business of the country. The Central Government, that is to say the Treasury, the Home Office, the Poor Board, and the Privy Council, have but a restraining, a consultative power; the initiative lies with the ratepayers of the township, the parish vestry, the town council, the improvement commissioners, the magistrates assembled in quarter sessions; or, in

the great incorporations of commercial enterprise, with the directors and shareholders themselves.

All these are bodies whom to influence you must persuade by discussion ; you cannot even argue with them on paper or by letter-writing ; still less have you any power to override or to drive them. Mr. Disraeli did homage to the great power which a consummate knowledge of the forms and practice of the House of Commons gave to Sir Robert Peel, when he darted at him the brilliant sarcasm that "he moved the order of the day to take in a nation." Even in matters ecclesiastical the parochial Jupiter might adjust the quantity and quality of his hebdomadal thunders more nearly to the taste and temper of his congregation if he were sometimes to figure to himself that some friend from the Cambridge Union were ready to cry, "Adjourn ! Adjourn !" or that the functionary who in the Roman system is called the *Avvocato del Diavolo* were present, and had the right of reply.

You have advantages here which will never recur again ; you live in an intellectual atmosphere, you have leisure and books. You address, as hereafter you seldom will, outside the walls of Parliament, a wholly cultivated and educated assembly, an audience every member of which is intellectually and by cultivation on a level with the speaker ; before which he cannot presume, which he dare not endeavour to cajole, misinform, or despise.

You will benefit by a free and outspoken criticism which is always honest and sincere, which does not

as in later days either endeavour to check argument or to crush a rival or opponent. You are encouraged by a sympathetic audience never sparing of its cheers.

But if you are to educate yourselves here for your future public life, you must recollect that *Nil sine magno Vita labore dedit mortalibus*. You must study the subjects on which you speak ; you must not avoid all questions on literature or history which require reading and reflection, and content yourselves with repeating the well-worn platitudes on the Revolution of 1688 or the repeal of the Union, or with merely reproducing on topics of the day (as for instance if you should be discussing the relative merits of a Conservative or Liberal administration) the articles of the daily papers. I do not ask you to exclude political questions altogether, but to treat them as questions of philosophy and history. If the wonders of a seven days' war should lead you to trace out the causes which have made the rise of Prussia so constant and the persevering ambition of successive Fredericks so successful, in spite of their selfish policy on many critical occasions, or which have made Austria still to be a mass of undigested provinces and the house of Hapsburg so constantly unlucky, and, like Athelstan the Unready, often unprepared and always too late, you will not fail to command the attention of your fellows and to improve yourselves.

A little practice in debate will enable you to study with effect and to contrast the ornate, diffuse, didactic rhetoric of Lord Brougham, full of epithet and

amplification, with the severe simplicity of Lord Lyndhurst, of whom it might truly be said that his statement was worth another man's argument, from whose speeches you can no more eliminate a sentence than you could condense Tacitus ; and to appreciate the homely, Saxon, interrogative style of Mr. Cobden, or the wonderful quickness in debate, the brilliant sallies of the Chancellor of the University of Oxford.* Study Cicero's picture of the Ideal Orator, that so your speech may not be poured forth turbid, indistinct, and frothy, like the great flow of the Assyrian river—

Ἀσσυριον ποταμοῖο μέγας ῥοος, ἀλλὰ τὰ πολλὰ
Λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἔλκει

but rather by study and reflection may be filtered, condensed, refined—

Πίδακος ἐξ ἱερῆς ὀλίγη λιβὰς, ἄκρον ἄωτον.

Gentlemen, these are topics upon which, on this occasion, and speaking from this place, I could not forbear to treat. I must ask your indulgence if I have dwelt on them too long. It now only rests with you, as you look with satisfaction round these spacious apartments.

uno ore omnes omnia
Bona dicere, et laudare fortunas nostras.

TER.

It now only remains for me as your representative to declare this edifice to be formally opened.

* The Earl of Derby.

ANNUAL DINNER OF THE
SHROPSHIRE CHAMBER OF AGRICULTURE.

Salop, Saturday, December 14th, 1867.

THE Earl of Powis presided at this dinner, and, having called upon the company to fill bumper glasses for the next toast, "Success to the Shropshire Chamber of Agriculture," said :

We have drunk the health of our representatives with special favour, and we need not fear to be accused of egotism if we drink success to the body to which we belong, in other words, to our noble selves. In the first place, I may congratulate you on this your first anniversary. You have already outstepped the dimensions of the "Lion," and taxed to the uttermost even the accommodation of the Music Hall ; if you go on increasing with this rapidity you must revert to the precedent of 1845, and dine, as the Royal Agricultural Society of England did, in a gigantic pavilion in the Quarry Gardens. I recollect that on that occasion, when honest Lord Althorp was addressing the assembly, his speech was suddenly interrupted by the booming of St. Chad's bell, on which he said, as soon as the bell was silenced, that he had often before heard of the beauty of Shropshire

belles, but he was not before aware that they were so loquacious.

I think that institutions such as this are the natural result of the facilities of intercommunication which the improvement of roads, in the first instance, and latterly the extension of railroads, has given to all classes and to all interests. We have a precedent besides in the success of the various Chambers of Commerce, which discuss, in a laborious and temperate manner, the many intricate questions which affect the development of commerce and manufactures; questions which relate not only to the affairs of this country, but to our intercourse with the most distant and most various nations; and for a more direct precedent I may appeal to the society I have already named, the Royal Agricultural Society. I will appeal to the experience of the older agriculturists among you, whether the first stimulus to the great improvement which has taken place in the agriculture of Shropshire, and has made our Shropshire farmers so distinguished in the prize yards of the United Kingdom, does not date from the revival of this Society, founded by two eminent and wise agriculturists, the Duke of Richmond and Lord Spencer, and whether that show gathered in Shrewsbury Quarry Place has not been to many an agriculturist the foundation of his success and good fortune.

It is the tendency of improved communication to bring all classes of persons to consult on matters affecting their own special interests. A striking

instance of this has been most remarkably developed in the present year by an assembly such as never before took place in the United Kingdom, when there was an assembly of representatives of all those churches in connection with the Established Church of England, brought, not only from our own colonies, but from the United States of America, not to discuss questions of individual interest and advancement, but to bind together the ties of a common Christian Brotherhood. But if these movements are to be successful, they will not be confined to mere isolated gatherings in this place, nor this or that country ; it is necessary that the various interests and the various views should be concentrated into a common focus, as is done by the central chamber which sits in London, a body which this year has done the county the honour of choosing its president from Shropshire, and has also sent to us a most welcome guest in one of its most distinguished presidents. Given then this organisation, it only remains to know how to use it. There are questions which, relating to agriculture, are of all sorts ; some purely economical affecting very much, and principally, their own body, such as those referred to as weights and measures ; others social, such as those of rural education, in which not only the sentiment and social progress of the nation is advanced by the improved education which is given in agricultural districts ; and others, such as those relating to taxation, which, having their origin in Parliament, must always be tinged with a very considerable colour of politics.

Now in all those matters the Central Chamber is most useful, because it brings together representatives, not only from purely agricultural counties like Shropshire and the principality of Wales, but agriculturists who mix day by day with the great centres of manufacturing and commercial activity, Cheshire, Yorkshire, Warwickshire, and Lancashire, and therefore who have brought before them more vividly questions which seem to us purely agricultural, but which are not indirectly, but very directly, connected with the other great interests of manufacture and commerce. Then from the representatives of those various bodies it will be learnt that questions to be discussed in Parliament relating to agriculture are not to be settled as easily at Westminster as they are at the Raven, or even at the Music Hall, and that it is necessary to persuade others besides agriculturists before any project propounded in Parliament can pass into law. And this will be more so in future, because there will be in the next Parliament an addition to the numbers of the county members. You must bear in mind the peculiar character of the recent addition to county constituencies. Practically they will be the occupiers of premises of less than £50 a year, because occupiers of £50 were already in possession of the franchise. Now if you will look around in your own neighbourhood, and count on your fingers the different inhabitants who will come in as occupiers of less than £50 a year, you will find that a very large preponderating proportion of them will be persons whose interest in other things far outweighs

their direct interest in agriculture, who will look upon questions rather as consumers than as producers.

In a rich country like this the number who actually gain their livelihood as occupiers of less than £50 is very numerous, but if you scrutinise their qualifications you will find, in the first place, that the house is the principal element, and next with that the gardens and the little closes will be kept, not for the value of the cow or sheep or the hay they produce, to be sold in the market and turned into profit, but as the horse of the tradesman is necessary to his business, and the grass to the butcher to keep his stock till he is ready to kill it, the pleasure derived from the occupation of the little patch of pleasure ground, of what in Scotland is called the "*Amenity*," together with the advantage of domestic comfort which a family derives from good milk and butter, are the principal considerations in the minds of those persons. I say when this class come in and add, as they will do, about a third to the existing constituency, you must bear in mind that the various questions you wish to impress upon Parliament must be debated before the representatives of many and varied interests; you must persuade them as you would a jury, not as a packed audience who are all on one side. On these grounds I think that these institutions have been set on foot just in time.

We may derive great encouragement from the success which attended the meeting about the cattle plague in St. James's Hall three years ago, at the

commencement of the session, a meeting which was presided over and its deliberations directed by Mr. Pell, a gentleman who takes much interest in the Chamber of Agriculture. You may also usefully bear in mind another point on which, strange to say, we may take example from Ireland. At the beginning of the cattle plague, the Irish members, who for once were all agreed, asked the then Government to prevent the importation of cattle into Ireland, feeling that that unfortunate country, just recovered from the potato disease, would be irretrievably ruined if the disease got among the herds of the west. And Lord Palmerston, an Irish landlord, swept away with a stroke of his pen all scruples of the Home Office, and a very short time before his death rendered a last service to Ireland by issuing on his own responsibility the order in Council which prevented the plague from visiting that country.

If your deliberations, and those of the Central Chamber are conducted with prudence, and with a just regard to other interests besides our own, we shall not fail to receive our due weight in the legislature. It would be useless in me to detain you longer by descanting on the advantages of these associations, the best evidence of which in your own minds may be inferred from the manner in which you have filled the room to-night. I will ask you to drink this toast with a feeling and confidence that these associations will prove, if administered with ordinary prudence, public spirit, and discretion, highly advantageous in furthering the progress of

agriculture ; and I am sure if they are conducted with that spirit, and in the spirit of temperance, of justice, of courage, and of fairness, they will do much to secure to the agricultural interest its due weight in the councils of the nation.

PRESENTATION OF A PASTORAL STAFF
TO THE
LORD BISHOP OF HEREFORD.*

Tuesday, October 22nd, 1872.

THE EARL OF POWIS, in the unavoidable absence of the Rev. Archer Clive, had been requested by the committee to make the presentation to the Bishop, and the following speech of his Lordship is taken from *The Hereford Times* :—

Ladies and Gentlemen, in the first instance, at least, I shall more properly address myself to you than to our Right Rev. President. The Dean of Hereford has explained to you the circumstances under which I appear before you to-day, in the absence of the Rev. Archer Clive, who is paying the last tribute of respect to the last of two sisters of a distinguished family who have been recently taken away, and I may say who were almost the last of a generation who were descendants of a great statesman who did honour to the county of Hereford, and occupied a distinguished position in the council of the Crown in the last century, when England rejoiced in being, as now, under the

* The Right Rev. James Atlay, D.D.

sovereignty of a Queen ; and when, through the wise patronage and liberality of that Queen that revival of literature took place that led to the production of so many admirable works of genius both in prose and poetry, which now, by the spread of education and the plenteousness of books, it is our happiness to think, has led to placing the whole riches of the English language in the hands of almost the poorest of the community.

The Rev. Archer Clive was perhaps the most fitting person in the diocese who could have been selected on this occasion. In early life a clergyman of great parochial experience, now seated in the cathedral as its chancellor, a considerable landowner and an active magistrate in Herefordshire, and connected with Salop by family ties, he not merely represents both classes (lay and clerical) of the subscribers to this work of art, but he is also an adequate and fitting representative of the archdeaconry of Salop.

In presenting this staff to the Bishop of Hereford we are but replacing by a staff more worthy of his office, more worthy of this diocese, and more worthy of the cathedral, an existing ornament and badge of the see. We are not adding a new ornament ; we are not adding a novelty to the insignia of his office ; nor are we doing anything that may alarm even the most timorous of those minds which in an age of progress stand aghast at the mere shadow of an innovation if it only connects itself with or seeks to recall the past. In presenting him with a more

seemly and more decorated emblem of his office, we are but following in matters ecclesiastical the precedent which has been set us in secular matters by all the monarchies of the earth. The sceptre, which is the symbol both of European and Asiatic monarchies—now encrusted with gold and adorned with jewels—in the days of a rising civilisation and government, was but a simple staff taken from the forest. What was the sceptre with which Achilles adjured the assembled sovereigns and chiefs of Greece when they lay in the ten years' league under the walls of Troy? He tells us himself it was but a wand taken from the virgin forest; but yet how tenderly, how reverently he treats it. He speaks of it as if it was almost a creature instinct with life, and he almost laments that it should have purchased its official position at the loss of its own vitality, that it should have been severed from the parent stem by the rude hand of the craftsman, and that it should have lost the power with returning spring of sending forth new buds and new shoots to gladden the earth. And yet he chooses it as the most solemn symbol by which he can protest before the assembled chieftains of Greece of the greatness of the injury they were about to inflict upon him, and can declare in the sight of Heaven and before his gods the greatness, the justice, and the persistence of the retribution he would exact from them. He tells them also that that simple wand was the symbol of the Divine authority under which they acted, of that Divine justice which they were called on to enforce, and

of the laws which they were commissioned as by Divine right to promulgate and execute.

When in the last century the cathedral of Hereford was as empty as its own crypt, and was half tumbling to decay, when its services were little cared for and appreciated, the existing badge of office of the Bishop might pass unnoticed; but when by the assiduity of the Chapter, the personal exertions of Deans Merewether and Dawes, and the pious liberality of many inhabitants of the diocese the cathedral was placed in the state of repair and beauty in which you now see it, when new life has been given to its services and large congregations attend them, when, besides, in every detail of domestic life the art of the carver, goldsmith, and decorator is every day more and more lavishly called forth to adorn and render fit for our ideas of habitation and comfort our secular buildings and private houses, it was felt that this humble *batôn*—for I can call it nothing more—was hardly a fitting emblem of the office of which it was the symbol, or of the diocese or the cathedral in which the authority of that office was to be exercised.

Now let me say a word as to the office of bishop. It is one, to my mind, perhaps the most difficult of all offices to administer. It is one of great dignity, and, in one sense, of authority; of great indirect influence, but it has attached to it very little legal power. Power, that is to say, offensive power to oppose the recalcitrant. But yet I should say that this arises very much from the English law.

The English law in its great regard for the sacredness of property has in this matter, perhaps, gone to the verge of superstition, and has hedged the emoluments of benefices and the civil position of the owner with so many legal safeguards that it has almost lost sight of the sacred duties that attach to the office of which these emoluments are but the adjuncts ; and has made it difficult to enforce in the case of unworthy occupants the duties to which the emoluments attach. Then we all know that wherever a difficulty arises in a parish, when the parishioners fall out with the clergymen, or—if such a thing be possible—the clergyman falls out with his parishioners, we throw aside our Christian charity to the winds, and, if I may borrow a phrase from Lord Salisbury, we desire that the Bishop shall at once hang, draw, and quarter : that he should adopt the policy of Alva ; and we consider him if he adopts rather the policy of Gamaliel as moved by something more than Laodicean indifference. Now I think that the form that this emblem of office bears will remind us of what the spirit of the Church of England is in its discipline in this matter. It is not an axe surrounded by scourges like those which were borne before the Roman consuls ; it has nothing in common with the keen edge of the civil sword, upon which in the middle ages the Church was wont to rely, till it found it a broken reed—an instrument that pierced the hand of those that leaned on it. This pastoral crook is powerful to protect the fold, though it is an instrument little calculated for offensive warfare. It may serve to remind that most

impatient and testy of Christians, the aggrieved parishioner, how the Church of England wills that her discipline should be administered by the crook of the pastor rather than by the torch of the inquisitor.

This staff has been produced by the contributions of more than five hundred inhabitants of this diocese, and I am instructed by the committee to say that the letters which accompanied the contributions were more gratifying from the unanimous heartiness, goodwill, and cordiality which they displayed than for the material assistance by which they were accompanied. It is this emblem which now, my Lord, I have the honour—as the organ of this meeting—to present to you: an emblem of the office which you now fill—a gift at once personal and official in its character: it is personal to your Lordship in the feelings which have dictated its creation: it is official because we feel that it will be a more agreeable offering to yourself if offered as a gift to the see rather than as a personal present to its occupant. We trust that in the cathedral, and in this diocese, it may for very many years announce your presence on those occasions when you confer upon the inhabitants of the diocese those privileges—those spiritual privileges—of which you by virtue of your office are the appointed channel. We trust that it may remain in the possession of the see of Hereford for as long a line of bishops as have preceded your Lordship. And, in conclusion, I think I cannot better express the feelings of those whom I represent to-day, and the ideal of the office to which we desire to pay respect, than in one of

those old monkish lines which in the cathedral of Canterbury forms the legend of one of those works of ecclesiastical decoration which represents the great prophet and lawgiver of the Jews feeding Jethro's sheep :

MOSES SERVAT OVES SIC CHRISTUM SIGNIFICAVIT.

INAUGURAL ADDRESS

AT THE OPENING OF THE NEW MUSEUM OF THE

POWYSLAND CLUB, WELSHPOOL.

Monday, October 5th, 1874.

THE Powysland Club was established at Welshpool for the purpose of promoting the educational and social well-being of the young men of the district. The Earl of Powis filled the office of president, and the following address, which is copied from *The Oswestry Advertiser*, was delivered in his capacity of president on the opening of the new museum which had just been erected :—

Ladies and Gentlemen, before I move the adoption of the report which has just been read, I must congratulate you on the plan of this new museum. It is a great thing for an institution like this to have a freehold and possession of its own—a local habitation and a name. Mr. Disraeli, in one of his amusing works, tells us that it is from our territorial constitution that every class of Englishmen desires to possess somewhere or other a freehold, and surely that which is an object of ambition to each of us individually is equally a laudable object of ambition to a collective body. Besides, the sight of a building permanently the property of the Society like this, and not subject

to the casualties of yearly tenancy, is a great fact in making those who have curiosities willing to deposit them for the public benefit, and to take pride in contributing something to illustrate the antiquities and the bygone history of the district with which they are connected.

I confess that I was most agreeably surprised when I came here to-day to see what a handsome room we had got, so much through the energy of Mr. Morris Jones, to whom, both in the acquisition of the site and in the construction of the building, this Society is under the greatest obligations. The small and modest cottage is so overtopped and overshadowed by the new building annexed to it, that it reminds me of the controversy in Sheridan's trip to Scarborough between the man of fashion and the shoemaker. The man of fashion says that in former days the shoe was larger than the buckle, but according to the practice which had then come in vogue the buckle was of greater importance and larger than the shoe, and the only earthly use of the shoe was to keep on the buckle. The parallel may be carried out in this case, for I imagine the only use of the cottage will be to look after the museum. Such a display as we have to-day is most useful, because the study and the collection of antiquities may be called the practical part of history. The study of different articles like these, the sight of a museum such as this and of its contents, strike the eye, appeal to the mind, and enable us to realise bygone things in a manner in which no merely oral description or lecture on history,

or even the reading of history, could produce. It is the more necessary that we, as Welshmen, should study and take care of these relics of the past, because the history of Wales as a nation is of the past. It is inevitable that it should be so. When a small nation unites its fate to that of a larger one, it becomes merged in the greater body. It is not therefore destroyed, any more than the smaller river, which mingles its waters with the greater on the way to the ocean, is destroyed; the Isis becomes the Thames, even the Severn submits to be called the Avon, and the Ilissus, too, loses its identity on its way to the Mediterranean without repining or thinking that this was otherwise than following the course of nature. It is very striking, in the case of the Ilissus, that it owes its fame to the great body of the Greeks, to that nation which founded its greatness by destroying the realm of Troy, but even it gave, through the works of Homer, immortality to the town which had been destroyed; immortality which otherwise it never would have obtained.

Looking at our position as Welshmen we naturally contrast our contented union with Great Britain with our neighbours across the water. As Mr. Disraeli said this year, Ireland *will* be conquered; if Ireland were not always reminding us that she has been conquered, we should have forgotten all about it long ago. Now I think it is a great misfortune when a nation persists in taking what may be called the cantankerous view in politics. It prevents the lesser enjoying the benefits of union with the greater;

it prevents the fusion of races, which is the greatest source of strength to the nation. It is not more a matter of regret or disgrace that the Welsh should submit to the English than it was to the Saxons to have their institutions modified by the Danes, and then to have the great feudal system of William and his Norman barons dominating for so many years and changing the constitution of the country. Well, the sober-minded, practical, progressive English fused all those elements together, but so far from desiring to efface the memory of the past, so far from desiring to treat the history of the Normans as that of national dishonour, they kept to the old language in technical and formal matters long after Norman French had ceased to be the language of any class of the community, and at the present day when the Queen, the sovereign not merely of these three kingdoms, but of great territories in every quarter of the globe, gives her assent to the Acts of Parliament she does it in the same words in which the first or second Edward, in the early days of the constitution, signified his assent to the enactments of the early Parliaments, and says "*La Reyne le veult.*" Chronic jarring between two nations incapacitates both, stops their making the best of things. Irritation on the one side breeds a corresponding irritation on the other, and prevents the larger nation from establishing cordial relations and from fully benefiting the small one. It prevents the small one from taking advantage of the predominant position of its neighbour. The small nation united to a large one must of necessity

give up, and give up by anticipation, its future history. Its past history it possesses, its future history must be imperial, and not provincial.

There is a compensation for this, and in the last few years we have seen the most striking instance of that on the eve of the Prussians taking possession of Paris, when the King of Prussia had, with the assistance of his German allies, a million of men under arms in France, and nine hundred or a thousand guns perfectly equipped for the field, the kings and princes of the various kingdoms and principalities of Germany thought they could give no greater proof of their satisfaction at the result of the great struggle between France and Germany, their pride in what Cromwell would have called "the crowning mercy," than, by coming to the King of Prussia in the French palace of Versailles, and soliciting him to be the Emperor of Germany. This dignity he accepted, with the hearty concurrence of his own subjects, as well as that of his kindred allies. In fact, if we look back at the sufferings of Germany in the Middle Ages and in the time of Napoleon, we see that the root of their misfortunes, of the indignities her people suffered, and the disasters they experienced, was that they allowed the petty rivalries of one against another to destroy their duty towards their great family, and forget that Germany was a nation. Now I think that the case of a small nation being united to a larger is something like the case of a young man of ancient lineage, and perhaps not very large substance, who marries an heiress. He quarters his arms with hers (I am speaking of

heraldry), he perhaps assumes her name, he enjoys her possessions, and if he is a wise man he does not go running about complaining that he is a slave, but by the quiet unostentatious manner in which he keeps himself in the background and puts forward the dignity of the lady he gives the world to imagine that after all it is he who has captivated the lady. Now I think our friends across the water are generally supposed in private life to be very successful in captivating heiresses, and that the soft mellifluous language which they learn at the Irish Stonehenge—the Blarney stone—is very effective in charming the fair sex, and I think if the Irish collectively would treat England as if she was a great heiress a better understanding would soon arise to the great advantage of both.

Many years ago, in the days of Edward the First, we accepted the title which Edward conferred upon his son—the Prince of Wales—as a token of amity, as an earnest that Wales was to be treated as an allied and not as a conquered country, and as an earnest—a very serious and weighty one it was in those days days when titles were matters of serious import and questions of precedence were among the gravest causes for national dispute and war. In fact, I think that if we have any ground to complain as to the union which, I think, has gone on with very great harmony, it would only be that contented Wales has got a less proportionate share of public money than discontented Ireland. We pursue our archæological researches and form our collections,

we maintain our own language, we cultivate our melodies, we continue in the form of eisteddfodau musical gatherings peculiar to Wales, which date long before and may be said to have set the example to the great English musical festivals. And of modern melodies there is no tune which has so thoroughly captivated the English ear as "God bless the Prince of Wales."

I said that antiquities were practical history. They enable us to realise things much better than we can by books. They are valuable, of course, because many of them date from times when printed books did not exist, and from which manuscripts have not survived. When the imperial armies in the time of Augustus in forming some works of the new city came upon the great sewers, the Cloaca Maxima, which had been constructed by the Etruscans, they came upon structures which were as great a surprise to them as it is to us to-day to see what we call the new world presenting the very remarkable collection of pre-historic remains which Mr. Thomas had been good enough to exhibit for us to-day. Indeed, I did not expect we should see here a counterpart to the old tale of Memnon coming from the new world. You will recollect the classic story that in Egypt the statue of Memnon gave out a musical sound when it was touched by the rays of the rising sun, and we have from the new world a bottle which does not take away but which causes the faculty of speech, and which certainly, I think, would go far to persuade some of our heterodox, speculative

philosophers, that man could give a voice to inanimate matter.*

I may remind you of how much of forgotten history was made known when Belzoni explored the catacombs ; of the Rosetta obelisk, which allows the hieroglyphics on one side to be construed by the Greek on the other ; of the panic which seized the Arabs when Layard first uncovered the head of the bull from the surrounding sand, and of the knowledge of the interior life of old Rome which we get from Herculaneum and Pompeii just as the copies of some Eastern images and the interior of the palace of Grenada give the Englishman in London at the Crystal Palace an idea of the civilisation and the life of nations under widely different conditions and climate from his own.

Then again, take a subject of very great controversy at the present day, viz. whether the working man who lives by the craft of his fingers and the strength of his muscles has benefited as much by the progress of arts, sciences, and civilisation as those classes that are in easier conditions, that are more learned, and possess more property. Now, of course, it is very difficult to weigh things that are so dissimilar and to say whether one class has gained exactly as much as another, but looking

* The bottle (or rather bottles) for the vessels consisted of two connected, to which his Lordship referred, was exhibited at this point of his Lordship's speech. When it was turned so that the water which it contained ran from one bottle into the other a hollow moaning sound, like that which seems to proceed from some marine shells when held to the ear, or, perhaps, like the cry of the seal, was given forth.

at some of these implements that have been disinterred from various places in this district—the little axes called celts, the little tubes apparently for throwing darts, the little bronze spear-heads, which, though beautifully worked, are almost useless for purposes either of offence, defence, or destruction—I think if you were to put the whole collection in the hands of any man who was wanting to get a fair day's wage for a fair day's work you might very confidently ask him what sort of a day's work he would have been able to do six or eight hundred years ago with instruments such as these. On the top of Clun Forest, within the last two years, we have discovered in close juxtaposition—some on a farm belonging to me, some on Mr. Lloyd's, of Rhydcwm, estate—a number of these little celts or battle-axes, which certainly would never crack a policeman's helmet, much less his skull, a fragment of mediæval horse trapping, and a shilling of William of Orange, in a very good state of preservation. Now, what various movements across the country, how much forgotten history, is contained in the histories of these three single items.

To-day I have brought for Mr. Jones to put in the museum in compliance with his new doctrine on treasure trove, which he asserts with all the energy of a reformer fit to sit upon the Judicature Commission, an article that was found in the wainscoting of an old farmhouse at Tyn-y-celyn, near Pool Quay, and also a fossil fish, one of the earliest specimens of a twenty-four pound salmon, and as long as the end of this table, found in a quarry at

Treflach, which will be as interesting to the geologists as our collections here are to the antiquarian proper.

Then in the proceedings of the club we have not forgotten this immediate neighbourhood. In our last number there appeared an elaborate account of Welshpool, a map of the municipal boundary, and a long account of the perambulation of the boundaries in 1818 by the corporate body then. I see the corporation are proposing to renew that perambulation, which is to be terminated by a very hospitable dinner, but I would ask those who are not very great pedestrians to look at the account of the perambulation so carefully made in 1818, and I should suggest that they might enjoy the dinner though they would not the walk. But I confess it strikes me that perambulating the boundaries in these days is very archaic; it appears to me to be going back to the days of beadles and parish constables. If the boundaries of the borough require to be laid down afresh with accuracy over any disputed territory it appears to me it would be far more artistic and satisfactory to invite the surveyors of the Ordnance Survey to lay down, according to the powers conferred by Act of Parliament, the boundaries of the borough, have a plan made which would be evidence to all future times, and have the boundaries laid down with proper notice and inquiry in a manner which, by statute, would put them beyond all cavil.

In the trust deed of this museum the possibility is contemplated that at some time the town may be disposed to take up the providing of a museum and

library as a part of its corporate duties. Towns by the Act, I think, of the 13th and 14th Vic., have powers to levy rates and, at the wish of the inhabitants, to set up public libraries and museums, but this is limited to those of 10,000 population. This is an amount which I do not think we shall immediately attain to here, but when so much has been done, when the church has been restored, the Smithfield built, and the town hall and markets are in rapid progress to completion, perhaps the town may find itself disposed to sacrifice to the Muses, as it is already doing to the Graces, and may be disposed to join in giving greater expanse to this museum, and in adding to it a provision for the literary instruction and amusement of the inhabitants. To-day we see the completion of a very good work in the erection of a permanent edifice for this Society, but it should only be a beginning. The wants of all classes as regards education and knowledge are daily increasing, with the complexities of machinery and the greater application of science, and there is nothing that we can do more for the benefit of all classes than to show how great a source of interest and amusement may be found in the study of the bygone history of the country, and there is nothing which will tend more to the political stability and true progress of our instruction than linking them with the past that they may go down in unbroken continuity to the future.

I beg to move that the reports now read be passed, and that the treasurer do pay the accounts for the internal fittings of the museum.

REOPENING OF OSWESTRY CHURCH.

Tuesday, October 13th, 1874.

OSWESTRY CHURCH, having been restored and re-decorated, was reopened by the Lord Bishop of St. Asaph on October 13th, 1874; and, at the *déjeuner* which followed the opening ceremony, the Right Hon. the Earl of Powis presided. After the health of Her Majesty, the Prince and Princess of Wales, and the rest of the Royal Family had been proposed by the noble Chairman and duly honoured, his Lordship delivered the following speech, which is reprinted from *The Oswestry Advertiser* :—

Ladies and Gentlemen, when many years ago I had the honour of presiding at the opening of these rooms, I took occasion to enumerate to the assembly which I had the honour of addressing the various public buildings which the public spirit of the town and parish of Oswestry had raised for the improvement and prosperity of the town. It was but a bare recital of accomplished facts, but it insensibly assumed the form of a panegyric, so many and so various had these works and public buildings been. In days when Parliamentary grants were in their infancy, and when compulsory powers to prevent little children playing at marbles had been undreamt of by school boards, they provided for the education

of the town by building large schools ; and before railroads had made Smithfields and markets a necessity for a market town, which would not lose its position as the emporium of the neighbourhood, you had created markets and Smithfields on a scale which was not arrived at by any town in Shropshire.

Having done this you made some provision for the higher education of the town, and to encourage a taste for literature among its inhabitants, and now, in imperial phrase, you have crowned the edifice by the restoration of the parish church. If there be some who, in these days of universal criticism—but I do not think there will be many who will be disposed to criticise our expenditure—may say that other uses might profitably have been made of the money, in the spirit in which all of us, at our own firesides, are apt to discuss how much better than our neighbours we would spend their incomes if we only had them ; I think every well-to-do Englishman, and their number is now legion, may found his answer upon the words of King David, “Shall I live in a house full of silver and gold while the ark remaineth in tents ?”

Now in the most spiritual political society that ever existed, in the Holy Land, where the chosen people had the most perfect union of what we now call Church and State, where judges and kings were repeatedly called out from the ranks of the people and elevated to the highest posts by the direct nomination and summons of inspired prophets, it was felt that something was wanting to the completion of

the national fabric of religion until the temple had arisen at Jerusalem. King David felt nothing more than that the earlier part of his life as a man of war disqualified him from the building of that temple. That was reserved for his son. It was built in a manner which, with all our mechanical appliances, our artisans and our engineers cannot rival or even, I might say, understand in these days. We may well, estimating the knowledge of those days, conclude that they had more than human skill when we know that though

No workman steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung.

We now learn with astonishment of the quantity of gold lavished in those days of antiquity; gold which did not come wafted by the fiery breath of ocean steamers, but only came to King Solomon after the painful tedium of a three years' voyage from Tarshish. And when all this had passed away, and after the long captivity the nation came back again to Palestine, more environed by enemies than were the Pilgrim Fathers when they landed in Massachusetts, their first care was to begin the restoration of the temple, though it was, we may well believe, with the sword in one hand and the trowel or spade in the other, which is much as we may imagine our predecessors in Oswestry, in the bygone days of border warfare, laboured when the first church in this place was dedicated to St. Oswald.

I think we need not be alarmed or apprehensive

that the improvement and ornamentation of the fabric will tend to take away from the earnestness of the devotions that will be paid there. The material aspect will not overlay the spiritual aspect of the fabric. I rejoice now that for the first time we may without a blush welcome to the parish church the right reverend prelate whose health I am about to propose to you. For the first time we may without a blush invite him to address the people, as he will on Sunday, with all the weight of his spiritual office ; without a blush, for the first time, we may invite him to admit, by the rite of confirmation, to the full privileges of the Christian covenant those representatives in our town of that rising generation upon whom the hopes and the future of England depend. With his name I will associate the clergy of his diocese, and also, as we stand here almost in a promontory jutting into a great English diocese, as ecclesiastically we are Ancient Britons and civilly Anglo-Saxons, I will also join the health of the clergy of the neighbouring diocese, who have come to show their sympathy in our work to-day ; of that diocese whose bishop is now engaged in another hemisphere cementing the union between the mother Church of England and the daughter Church of the United States of America. I now ask you to drink the health of the Lord Bishop of St. Asaph.

LUDLOW WORKMAN'S EVENING CLUB.

Thursday, April 1, 1875.

THE occasion upon which the following speech was delivered was the sixth anniversary of the opening of the Ludlow Workman's Evening Club. *The Shrewsbury Chronicle* gave the following report of his Lordship's speech :—

The Earl of Powis said he was very glad to find himself once again in that old familiar room. A good many years ago, before the new assembly rooms were built, he enjoyed many a pleasant evening, many an agreeable assemblage. Their meetings then, he must confess, were not quite so sedate as their meeting that evening, and the Corporation, in their wisdom, put wooden props under the building lest, in their enthusiasm, they should dance through the floor. When he was asked to come that day it recalled to his mind a meeting of a similar character which he attended ten years ago at Leeds, at the request of Dr. Atlay, the present Bishop of Hereford. He (Lord Powis) was then president of the Royal Agricultural Society, which held its show that year in the chief town of the West Riding

of Yorkshire, and the centre of the woollen industry of England. Now Leeds, as many of his hearers no doubt knew, contained considerably more inhabitants than the whole county of Salop, and it was not surprising therefore to see the show-yard thronged, and to find that as many as 73,000 shillings were taken from so many people in one day—an amount which would perhaps puzzle many ladies and gentlemen now present to make into pounds without the aid of a slate. Well, in that great town there sat down to tea in the Victoria Hall, on the occasion he had just alluded to, a snug little family party of 2,000 people. Of course they could not expect, nor could they ever hope to see, so large a tea party in Ludlow, but the large and respectable gathering in their market hall that evening showed, at all events, that the Ludlow Evening Club had made itself acceptable to the town, and was an augury of success in the ensuing winter.

In this country and climate our winter nights were sufficiently long, and required something of a literary character and cheering tendency to make them pass off comfortably. Let them think of the gallant sailors now about to embark in the Arctic Expedition, who were going to spend two years at the North Pole, in regions where for five or six months in the year the sun was below the horizon ; where there was a continuous night, not of so many hours, but of so many months, relieved only by the Aurora Borealis as it flashed across the heavens its luminous

meteor or northern lights.* In such regions how thankful must those sailors be for any knowledge or power acquired in their previous life to enable them to while away their time when work was impossible, with an entertaining book, or a game, or a song, or in any social or intellectual amusement the officers might promote among the crew. In those regions they had not the resources of society outside ; they were in a climate where any excess or intemperance was at once fatal to health, if not to life.

In these days in this country we had the path of learning made much smoother to us than it was to our fathers or grandfathers some fifty or a hundred years ago. He did not mean to say that the path of learning was without its difficulties in the present generation. The roses of literature were like other roses, they had their fair proportion of thorns ; but even the thorns of roses became less by cultivation. In these days when schools were being more and more placed within the reach of everybody, when they were within the reach of the smallest child, it seemed scarcely credible that many of our great men should

* The Arctic Expedition here referred to was commanded by Captain George S. Nares, R.N., and was sent out under the administration of the Right Hon. George Ward Hunt, M.P., as First Lord of the Admiralty, Her Majesty's ships *Alert* and *Discovery* being used for the purpose. Captain Nares was not successful in reaching the North Pole, owing to the fact that it is unattainable by the Smith's Sound route, by which he was directed to proceed. Great praise was accorded to him, however, for his conduct of the expedition, and on his return in 1876 he received the honour of knighthood.

have gained their knowledge in later life. George Stephenson, the famous engineer, for example, learned to read after he was twenty years of age, and after he was married. Now, he should not recommend any lady or gentleman in that room to postpone their education until after marriage, because in that case they might not be able to get married at all. As he had already said, George Stephenson began to learn his alphabet after he had attained his twentieth year. Then he invented the locomotive, and afterwards, by the power and genius of his mind, rose to the highest rank in the scientific profession of a civil engineer. When Stephenson was just perfecting his first engine, the "Rocket," now kept at the Museum of Art at South Kensington, when he was going to give evidence before a committee of the House of Commons on the first railway,* one of the commissioners said to him, "If you say this engine will run more than twelve miles an hour they will think you are crazy, and will consequently throw out the Bill." Now any one, he thought, seeing the engines passing up and down the line between Hereford and Shrewsbury would feel that they were wiser than the committee of the House of Commons were many years ago, they would be inclined to take an opposite view to that of the commissioners and say, those who think an engine on the railway could not go more than twelve miles an hour were fit subjects for a lunatic asylum.

* To run between Liverpool and Manchester.

There was another science which did much to promote social gatherings, the science of music. It was gratifying to see how much had been done of late to make it popular, and spread it among all classes of the community. There were our popular concerts, our grand oratorios, and cheap amusements in which music and literature were combined, and he was glad to see the "art divine" becoming more and more insisted upon as a necessary part in the education of our elementary schools.

The club, whose anniversary they were celebrating that night, encouraged and promoted music, and each member found himself more and more qualified by his increased powers of amusing to take a creditable part in the readings, or in a song or chorus. They found it possible to enjoy their evenings without any painful effort, without any consciousness of labour. He trusted that in the next six years the Society would continue to flourish as it had done in the past. The rector had told them there was room in Ludlow for three or four such societies. He (Lord Powis) should like to see, at any rate, two such clubs in the town, pitted against each other at cricket in the summer and football in the winter ; that would be showing unmistakable signs of life. Such societies did not limit themselves to the individual only, they had a wider influence. The members would find, that instead of spending their money foolishly, as was perhaps their habit before joining the club, they were saving it ; that, when they desired drink, they would be drinking an innocent, harmless beverage, such as

tea or coffee, instead of that which was more deleterious. They would also find that they were leading others within the sphere of their influence to a better way than heretofore of passing their leisure hours ; that their example would do good among those with whom their lives were cast. Each member would have the consciousness that he was making his home more comfortable, and he had the higher gratification of the feeling that he was carrying with him the precepts of religion in his active and daily life. If they looked to the nation at large, to the great empire with which they were connected, what was it but a conglomeration of households, of families. They were in a happy land where they did not look for the Government to meet them at every step with over-stringent laws or discipline. An Englishman prided himself in being able to call his home his castle, and in doing what they could to improve themselves and their families, and their neighbours, they were doing in their several situations something to promote the prosperity of England. There could be no more secure foundation for the prosperity of the empire than the contentment of home and the affection of a family.

CHURCH CONFERENCE, WELSHPOOL.

Thursday, October 26, 1876.

THE EARL OF POWIS presided at the Church Conference which was held at Welshpool on October 26th, 1876, and the following is the Opening Address delivered by his Lordship on that occasion, as reported in *The Oswestry Advertiser* :—

Ladies and Gentlemen, the series of meetings to be held to-day originated in some friendly discussion which took place, at the Archdeacon's last visitation, amongst the clergy and churchwardens assembled there, the result of which was that it was thought very desirable to assemble a local conference which might represent those who take an interest in Church and parochial work, not only in this county but also some of our Shropshire neighbours, who, I am very glad to see, have not been afraid to-day to overstep the border.

Now in taking the chair at this meeting it will not be necessary for me to occupy your time by descanting upon the general uses and purposes of these local Church conferences, because the position of a layman in presiding over one of them is wholly different from that taken by the Bishop when he presides at an archidiaconal, a diocesan, or a general congress. I will therefore at once proceed to say

a few words on one or two points connected with Church work on which legislation has taken place, and on which it will probably be desirable in future that some further assistance should be given by legislation, and then I shall leave other portions of this multiform subject to be taken up by Mr. Trevor Parkins, who will be good enough to read a paper, and other gentlemen who will afterwards join in the discussion.

In the first place let us consider what we mean by Church work. There is a parallel expression often used, Church organisation. I think there is a plain difference between the two. I think that when you talk of Church organisation you talk of larger areas, the Archdeaconry, the Diocese, the Church at large. Such a conference you have seen lately held at Exeter, and is next year to be held at Croydon, under the auspices and presidency of the Archbishop of Canterbury. Church work I should say refers rather to the ecclesiastical unit, the ecclesiastical unit being the parish or district. Church work bears to Church organisation the same relation, to use a military metaphor, that company drill bears to a brigade field day at Aldershot. Of course, unless the work of the parish is efficient, the large divisions and formations must fall into a state of inefficiency. The great problem appears to me to be, how we can best maintain the independence of the parish and parochial minister, while imparting to it something of the elasticity of the congregational system.

Now, when we speak of a parish we speak of a unit which is as diverse as it can possibly be. I find that, taking a few parishes at random from different parts of the country, we have results like these—I am speaking now of ecclesiastical parishes as they exist after the divisions which have taken place in them:—Deptford, 27,000; St. Stephen's, Bow, 20,000; St. Luke's, Chelsea, 37,000; All Saints, Poplar, 24,000; Walsall, 21,000; Birkdale, 22,000; Holy Trinity, Hull, 37,000; Middlesborough, 27,000; Scarborough, 20,000; St. Peter's, Bradford, 39,000; while, on the other hand, in Myndtown there is a population of 38, and in Llanmerewig, 158. Speaking of Myndtown, I may say, in passing, that that parish a few years ago afforded a very good illustration of the religious liberty and religious equality which prevail in England. Of the three farms into which that parish is divided, one was held by a Churchman, one by a Roman Catholic, and the third by a Dissenter.

When you call by the same name units so utterly diverse and discrepant as these large and small parishes, it is evident that you want a different and more complicated organisation in the large parishes than in the small. To say this is in no way to detract from the excellence of our parochial system. As we are told there are diversities of gifts but the same Spirit, so under conditions so widely different you must have differences of administration, you must have diversities of operation, if you are to carry

out perfectly the work of the same Lord. Now much may be done by dividing parishes into districts. Not everything. Sometimes this has been carried to too great an extent. We have, in the populous parts of the country, run to too great an extreme. We have set down a single-handed clergyman in a district itself too large for one man to work. In other cases parishes have been very unfairly subdivided, and all the poor have been shuffled off into a new district for the relief of the mother church. In very populous districts I think that instead of always creating these divisions we should go back to the old organisation of a mother church, with two or three dependent chapels worked by a central staff of clergy. If you look in the old King's Book, the *Liber Regis* of Henry VIII., in which the taxable value of livings was settled at the Reformation, you will see that a great many churches in this country, now important parishes, were chapelries dependent either on some of the larger parishes, or upon some of the abbeys and priories in the country.

Of course difficulties will sometimes occur in making these arrangements for growing populations. The Bishop of Manchester the other day, as you may have seen, spoke very strongly of the difficulties which had occurred in his diocese, in many cases caused by clergymen who were reluctant to allow their parishes to be divided, or portions taken from them in order to make new districts, as diminishing the independence of their freehold. I

think that in such a case you must do the same as you do in the case of a lay freehold. If a gentleman has the good fortune to possess too much land to cultivate himself he does not feel ashamed to let it out ; and in the same way I think that when a parish is overgrown the clergyman should himself submit to a subdivision. This is a difficulty with which we are not much troubled in Wales because of the comparative smallness of our population, though our parishes are territorially large, and therefore the necessity for the subdivision of parishes and creation of new districts rarely occurs.

But in the Principality another difficulty has occurred—the bi-lingual difficulty. At Barmouth, where there is a considerable English-speaking population, especially during the summer when a large number of tourists are attracted to the place and where the church is occupied to a considerable extent by Welsh services, a clergyman residing a little way out of the town set up an English service for the benefit of those who could not understand Welsh. This was very popular. Besides the convenience of having an English service there was a very pleasant walk or drive for the casual visitor to the town. But Barmouth is in a peculiar situation. It is a chapelry belonging to a parish about three miles off, and the clergyman of the parish church thought proper to forbid these English services, so that the English-speaking population were deprived of those services which had been volunteered at a time when it was impossible to have such services in

Barmouth Church because it was occupied by a Welsh congregation. This was so great an evil and so extreme a case that the Bishop of Bangor took it up and introduced into Parliament a Bill, which was passed into law, providing that in such a case any persons who desired to establish English services and provide a minister could do so, with the consent of the bishop of the diocese, and if they and the clergyman could not agree as to the appointment of the minister the bishop should appoint him. The bi-lingual difficulty was thus solved there, and facilities were given applicable to our Principality, with, at the same time, proper regard to the independence of the parochial system and the position of the parish minister. It was provided by the Act that these ministrations should be confined to the church or licensed building, and that the English clergyman thus introduced should not, without the consent of the minister, have any parochial or pastoral cure of souls.

Another case of difficulty which had to be met by legislation occurred in London. Lord Shaftesbury and some of those who act with him thought it would be very desirable to have religious services in Exeter Hall, a building well known from the meetings of various religious societies of all phases and colours which take place there. They thought that many would be attracted to those services who had not yet formed the habit of attending more stated religious worship. A difference, however, occurred with the incumbent of the parish. I be-

lieve, to do him justice, that those who wished to establish these services had a slight mixture of pious arrogance in their mode of operation, and did not in the first instance consult the clergyman. However, Parliament thought it was a case in which without infringing on the parochial system the necessary power should be given, and an Act was passed to enable such like services to be held with the consent of the bishop. For two or three years these services were very largely attended and were very successful. These are cases in which legislation has taken place.

Besides those to which I have referred there are many cases in towns and watering places frequented by tourists, or where a population has suddenly sprung up, employed in mines or manufactures, where different classes of people are assembled together, where consequently their worship is purely congregational and not parochial, and where it is extremely desirable that persons of all religious views should be able to go to services suited to their wants and their tastes. At a great watering place people come for two or three months, and in London many people come for three or four months—merely for the season. They are simply birds of passage, and we are infringing no parochial tie, and diminishing no parochial independence, if we give latitude to churches of various schools of thought, and within proper limits, various modes of carrying on divine service.

Now, these are points which, as regards Church work, it is desirable, in the first instance, should be thought out by the clergy, as they refer to the

spiritual side of the Church's work and almost exclusively to the ministrations inside the Church. They are provisions which, in order to carry them out, have to be assented to by the laity, if they are to be popular in the parish, and by Parliament, if they require legislation, but in the first instance they have to be thought out by the clergy, and if possible put into shape by the clergy. This enables whatever changes are necessary, to be made without doing violence to the existing ecclesiastical organisations.

There are, of course, many other parts of Church work to be touched upon. There is the formation of clubs and guilds, which have been extremely useful in many populous towns. There is the organisation of benefit societies, district visiting, Sunday school teaching. Of these I must say that I think the only thing in which our neighbours across the Irish Channel are ahead of us is that their Sunday schools are infinitely better organised and more effective than ours. More direct doctrinal teaching is given and more attention paid to them both by minister and congregation. Presbyterians and Church people alike in Ireland put their whole stress upon their Sunday schools, as also do the Roman Catholics in their own way, though with them Sunday school work is mainly confined to the learning of catechisms ; and I am sure a great deal might be done by more systematic teaching in our Sunday schools, and by a more systematic training of teachers. This involves in almost all cases a certain amount of paid assistance. The clergyman can supervise, but he cannot

keep five or six classes going in the half-hour before Church. He may superintend the training of teachers, no doubt. In Leeds and other large towns, where the Church system is well organised, one of the most important duties of the incumbent is to assemble, on a Friday evening, the teachers of his school together, and drill into them a knowledge of the subjects of the chapter or collect to be taught on the following Sunday in the Sunday school. That, of course, promotes the efficiency of the Sunday school, and do you not think it has a useful effect on the teachers themselves? Do you not think that after they have been a year or two engaged in this work they are much better grounded in their religious belief than they were before?

At the evening meetings other very important subjects will be taken. With regard to thrift and benefit societies I will only refer you to a remark made by the late Prince Consort, which you may see in the second volume of his "Life," lately published. In a very remarkable speech he made in presiding over a meeting of the Society for the Improvement of the Labouring Classes, at Exeter Hall, he said we must not look for immediate effects, and he also said that only that improvement would be effectual which would enable the labouring classes to work it out for themselves independently. Nor is it right that we Churchpeople should lay this matter aside as having a merely secular aspect. How can you expect the spiritual part of man's nature to be developed amidst the foul air and crowded houses, and all the dis-

comforts of life in the densely populated parts of our great towns? And how can men take the first step towards their elevation in a more effectual way than by enabling themselves to get into more comfortable and healthful homes? How much of the distress amongst the lower classes arises from simple ignorance of how to save their money, and how to make the best of it when they have got it?

At the evening meetings another most important subject is to be taken—that of temperance. Of this I will only say, in speaking to a meeting assembled to promote Church work, that we should take care not to cultivate temperance as a merely Pagan virtue. We cannot supersede our duties as Christians by duties we impose upon ourselves as members of a merely human organisation. If the cultivation of temperance involves, as it does involve, great and meritorious self-denial, it will be but partial and ineffectual in its character if it is divorced from the sanctions and principles of religion. On this point the language of the 39th Article is very explicit: “We have no power to do good works pleasant and acceptable to God without His grace preventing us, that we may have a good will, and working in us when we have that good will.” Now, I ask you what communication of Divine grace, what savour of spiritual life can be supposed to exist even in self-denial and temperance, when they are practised as the rule of a trade, of a guild, of an association, and not in obedience to the precepts contained in the Bible, not as a duty plainly taught in the Gospel?

SHROPSHIRE HORTICULTURAL SOCIETY.

Tuesday, October 16th, 1877.

PRESIDING at a dinner of the Shropshire Horticultural Society, on October 16th, 1877, the Earl of Powis spoke as follows in proposing the toast of the evening, "Prosperity to the Shropshire Horticultural Society." The report is taken from *The Shrewsbury Chronicle*.

From the earliest ages of the world tribes of the most varied character and different in race have all turned instinctively to the arts connected with the cultivation of the garden and of the field, as those which called forth the purest instincts in our nature. Whether there are some fixed principles which direct insensibly the imagination to the poetry of our nature, or whether it was the expiring light of primitive revelation and the primitive traditions of Eden, are matters upon which they might speculate and raise ingenious arguments on either side; but the fact is, the bucolic age is, as it has always been, a theme for poets and the ideal of perfection. As time advances, as the human race multiplies, and as cultivation increases, we feel naturally a great interest in everything that relates to the cultivator of the field, perhaps upon the larger scale, and the cultivator of the

garden, who is more minute in his processes, for neither can dispense with the services of the other. The jeweller who cuts the diamond into innumerable facets, so as to make it give back the innumerable rays of the sun, cannot afford to look down upon or despise the workers in stone, who gave them the base of the Corinthian capital or the Apollo Belvidere ; so the gardener cannot dispense with the field worker. The Corinthian capital owes its existence to the vegetable world—we might say to the gardener, because it was from a plant drooping over some neglected stone that the first Grecian architect derived the idea of that most graceful of all architectural orders. In the cultivation of foliage and the cultivation of wood the gardener and the agriculturist were united. The largeness of the trees and extent of the forest gave to the gardener's cultivation a breadth and imposing appearance. The gardeners and the agriculturists sometimes became together great elements of national prosperity. Take for instance the cultivation of tea. In the early days in which this beverage was known to the Western world—in the days when they were told Queen Anne sometimes took counsel and sometimes took tea—it was taken as a curiosity and sometimes as a liqueur, and the cultivation was exclusively a monopoly of China. By the aid of the gardener and agriculturist, however, it has now become a large cultivation in India, and formed a considerable base to the country's prosperity. Another plant of a more medical character, the cinchona, or Peruvian bark, which is such a great

necessity to the world generally, is also being largely cultivated in India and with great success. These were plants which it was said could not be naturalised in another country, and would not have been if the science of the gardener had not been supported by the larger labour of the agriculturist. At the present time, in the fertile lands of Sicily, there is in cultivation a tree called the Eucalyptus, which provides a most valuable timber, and has most wonderful properties of absorbing by its leaves the malaria and bad humours of the volcanic soil.

I am reminded of the late Lord Palmerston, who took an interest in various sports, and would ride down to the Derby, or to Harrow speeches, and finish up the day by joining in a debate in the House of Commons. He was distinguished by bringing from some distant parts a strong grass, which he had sown on the sand-hills of his Sligo estates, and prevented the sand being driven by the wind over the good portions of the land and thus spoiling it. In this case the science of the gardener was added to the cultivation of the farmer. When we consider the various matters to which the gardener has to turn his attention, I am also reminded of what Cicero tells us is necessary to make a perfect oration. He says the man of sense, knowledge, statesmanship, and acquaintance with practical life, is the man that should always know something about that of which he is talking. A gardener must be a chemist and a geologist, he must know something of the soil and how it affects the growth of his flowers. Such plants as *hydrangia* in England produce a

beautiful pink, while in Ireland it gives a blue flower, showing that the absence of lime in the soil affects the colour. He must be an engineer to be able to regulate the heating of the hothouses; he must also be an architect and have a taste for the picturesque if he is to till the modern garden with taste and delight. What is the most difficult of all, he must have good taste, for here in a rich country, where men's fortunes rapidly accumulate, there must be a certain number of persons whose purses increase more quickly than their taste, but because of this the gardener must not desert the lines of beauty or be captivated by senseless profusions and extravagances. In all these things the gardener of the present day participates in the general progress of science.

Mr. Bright, at Manchester the other day, spoke of the advantages which had been derived from the mechanical art as applied to railroads by the aid of steam. In gardens a similar improvement has taken place, mechanical art being brought into use to improve the various processes by which houses are heated. The gardener of the present day has greater advantages than those of the beginning of the present century; the old-fashioned stove flue has been supplanted by steam and hot water, which have now been adopted in most conservatories.

When I spoke of the influence which the gardener has over the imagination of man, and particularly of poets, I could not bring an instance where it is more strongly shown than by quoting Milton, who describes

the colour of nature in history. He was a Republican in politics, and in religion he belonged to the stern school of Puritans, at the time when religious strife made that school assume its sternest character. Yet he records, with a feeling of delight, old stories connected with gardening, and with the old poets expresses the duty of the gardener in a way which any professor of horticulture at the present day might approve of and give to his people. He says :

To-morrow, 'ere fresh morning streak the East
 With first approach of light, we must be risen,
 And at our pleasant labour, to reform
 Yon flowery arbours, yonder alleys green,

* * * *

That mock our scant manuring, and require
 More hands than ours to lop their wanton growth;
 Those blossoms also, and those dropping gums,
 That lie bestrewn, unsightly and unsmooth,
 Ask riddance if we mean to tread with ease.

And as there is no gardener in existence who does not want just one more man, it may console him when he reflects that Milton informs us that Adam in the garden of Eden felt himself short-handed.

In controlling the bounteous provisions of nature's gifts and colours, the workers in the gardens of the tropics have as much labour as is given their brethren who toil amongst the deciduous foliage of the gardens in northern climes. There were many romances connected with gardens. They all remembered reading how Proserpine herself cut the crocus and was carried off to the infernal regions by rather

an ardent suitor. But amidst all the changes since the days of mythology there are still garden parties in which ladies achieve their triumphs, but in a milder manner, for you cannot suppose that they would accept violence from their ardent suitors of the nineteenth century.

To the teeming populations of our great towns the formation of ornamental parks is a great source of enjoyment to all working classes. The amateur of the town, who looks to his garden, gets an hour of exercise, and is enabled to free his constitution from the depressing influences and close atmosphere of the confined room in which he works. Those who see in the east of London the pretty plants brought forward by them to compete for prizes at the garden societies' exhibitions, or see the flowers which the Duke of Westminster gathers around him from the school children of St. George's, can feel what a great good this pursuit creates. Much education and habits of cleanliness are inculcated by the simple knowledge of the cultivation of flowers. I have spoken of principles which ought to direct the gardener. I think he should not endeavour to tie nature down to any strict formal rule, but accommodate his designs and the various styles to the country in which he is working. A style which may be suitable in a suburban garden at Twickenham would be out of place on the rocks of Wales or the undulating woodlands of Shropshire and Herefordshire, and it is by adapting himself to the beauties of the natural features of the district in which he works,

and not by forming incongruous designs, however ingenious, that cause triumphs in landscape gardening. I again refer to Milton, who says :

Let Nature here,
Wanton as in her prime, and play at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.

I will now give you prosperity to the Shropshire Horticultural Society, and ask you to drink the health of the managing committee, the hon. treasurer, and the hon. secretaries.

CANON WOODARD'S* SCHOOL AT ELLESMERE.

Shrewsbury, November 7th, 1877.

THE following speech is reprinted from *Eddowes's Journal* :—

The Earl of Powis said he had the pleasure of being present when Lord Granville laid the first stone at Ardingley. He thought that the presence of Lord Granville, either in his individual or his political capacity, would be pretty good proof, at all events, that the undertaking was not tinged unduly with what the French Republicans would call clericism, a word which, happily, had not been anglicised in this country ; for, unlike their volatile neighbours, they did not measure the soundness of their education by the depth or width of its severance from religious knowledge. The institution of which Canon Woodard had given such a modest account began in 1848, and if they went into Sussex they would be able to see the institution, of which they had a more recent example at Denstone, in full working order and prosperity. Again, if they went down Regent Street or along Oxford Street and went into some of the large shops, they

* The Rev. N. Woodard, M.A., Canon of Manchester Cathedral.

would find those who would tell them what sort of education was given at Lancing and Hurstpierpoint. They would find that the management would not be exclusively clerical, but would be shared in by laymen; and that, he thought, was a common-sense view of the question. If they would look at the printed paper they would see that by the trust deed of St. Nicholas College, enrolled in the High Court of Chancery, the education was to be conducted by clergymen and laymen in communion with the Established Church; and if they turned to the next page they would see that the trustees were the Marquis of Salisbury, Mr. Beresford Hope, Mr. Hubbard, and Sir T. Percival Heywood (who was well known in that diocese). He would ask whether the middle class was not just that class which required that its education should be conducted on sound principles; an education in which the religious element would not overshadow, but would mellow and accompany, the secular teaching? They would find that people for the most part remained in the same social position in which they were born. It was only those who had rare opportunities and rare abilities amongst the poor who could hope to rise to any very great eminence. So in the upper class it was only one man in a thousand who raised himself in that class. A and B might distinguish themselves at the Bar, in the Senate, or the Church, but still they would be amongst the same people with whom they were associated and amongst whom they were born. But with the middle class, especially the lower middle

class, it was different. The very essence of their being was that they should endeavour to rise, and it was to be wished that they would endeavour to rise. The risks of commerce and enterprise with foreign countries were very great. Those engaged in it ran great risks of losing their health and their fortune, and the very essence of commercial enterprise was that those engaged should be making progress. If they did not make progress they decayed ; and he would ask was not that the class in connection with which it was most necessary they should combine the Christian doctrine of contentment with the worldly doctrine of progress ?

Now in putting these things before them in an epigrammatic form, he was not contending that they were not compatible, or that the religious life should be one of useless stagnation. It was by this form of education that they prevented the doctrine of Christian contentment from being lost sight of. Again, the parents of the middle class were utterly incapable of judging for themselves as to the merits of the teacher ; and therefore they wanted the security which a corporate foundation could give. Let them take the case of private adventure schools. The master of a school of that kind grew old and his school decayed. Instead of recognising, as he grew older, that the school wanted new blood and new vigour, he thought he would make two ends meet by paying ushers a little less.

Let him say a word with respect to Canon Woodard. Canon Woodard was not one of those

misguided students of the middle ages who had wasted his life in searching for the philosopher's stone, but he had been a most successful alchemist in abstracting money from people's pockets. He remembered that at a meeting at Ardingley he said he wanted £10,000, which, to him, seemed "a trifle light as air." A colonial bishop, who sat near him (Lord Powis), seemed amazed at the statement, and remarked he wished he could get that much for the whole of his diocese. He thought after what the Bishop of Hereford and Major Cust had said the college would not lack material support—that when it was built there would be no difficulty in filling it. He had that morning received, as probably some of those present had, a post-card with no name attached, written by some person or persons who were very much alarmed at the success which appeared likely to attend the school at Ellesmere. This was a happy augury for them that day. The writers of the post-card wished the Bishops of Hereford and Lichfield to be informed that a large majority of the Protestant members of the Church of England in their dioceses considered the establishment of a Woodard school at Ellesmere very undesirable. The writers of the post-card—whether from a feeling of Christian humility or worldly prudence he did not know—hesitated to individualise themselves or to tell them who they were. They could not even tell whether the writers were *numerandi* or *ponderandi*. If they were *numerandi* he thought they would have taken some means to acquaint them with the fact, but he

had always noticed from the days of the three tailors of Tooley Street that the smallest minorities had the most magnificent titles—just as in some country village the worst public-house dignified itself with the name of hotel.

He trusted that the building at Ellesmere would prove a success. If it did not succeed the gentlemen who had sent the post-card would be gratified ; if it did succeed he hoped they would recognise that there was a work for all, even for those who did not agree with the persons who might seriously entertain the opinions set forth by those "Post-card Protestants." He did not wish that they should submerge themselves in the lake at Ellesmere, but thought that if their name were "Legion" and they came into the "See" of Lichfield there was a good chance of their being drowned.

UNVEILING THE STATUE OF THE
PRINCE CONSORT
AT THE
FITZWILLIAM MUSEUM, CAMBRIDGE,
January, 1878.

MY LORD DUKE,* the words which your Grace has spoken on behalf of the University leave little to be supplemented by those who follow you or to be desired by the audience.

As, however, I have been requested to take a part in these proceedings, I should be wanting to the occasion, and indeed to my own feelings, were I not to say a few words, however superfluous.

And first, let me recall an event in which I had the good fortune to take part, just forty years ago, the laying of the first stone of the Fitzwilliam Museum. The first stone was laid by Dr. Ainslie, then Master of Pembroke and Vice-Chancellor, whose reception of the University on that occasion was recalled to me by the magnificent hospitality of Clare Hall last night.

And in what more appropriate site could we enshrine this statue of the illustrious Prince our

* His Grace the Duke of Devonshire, K.G., LL.D., Chancellor of the University of Cambridge.

lamented Chancellor than in this temple dedicated by individual munificence to the cultivation of the Fine Arts—the Fine Arts which it was the life-long study of the illustrious Prince to make popular among and familiar to the people of England.

Richard, Viscount Fitzwilliam, who made this magnificent bequest to the University, did not forget the ties of kindred. Being connected with the Pembroke branch of the Herberts, he left his landed property to a statesman whose premature death was mourned by the country as a great loss, the late Sidney Herbert. Those who have had to do with the business of the University knew how great was the interest which, as your Grace has stated, the Prince Consort took in all the affairs of the University, especially in all matters relating to the expansion of its studies. But, until a recent publication,* few except the right rev. prelate who has filled the office of Vice-Chancellor † were aware of the extent of the attention given to our affairs in spite of all his cares of state and in times when the aspect of the great European family was as troubled as at present. Happy the character which can endure the perilous glare of a truthful biography. Happier still the character which becomes more illustrious by the unconscious autobiography of its own letters.

My Lord Duke, this statue will be to the University, as your Grace has said, one of its most cherished monuments. Standing here, it will, I trust,

* Sir Theodore Martin's *Life of the Prince Consort*.

† The Bishop of Worcester.

inspire the rising youth of many a succeeding generation to do what in them lies to expand the intellectual culture of the University and the nation, that it may keep pace with the material prosperity of the people and the aggrandisement and development of the empire.

ST. ASAPH DIOCESAN CONFERENCE,

Oswestry, April 25th and 26th, 1878.

THE first of the following speeches was delivered at the ordinary proceedings of the Conference, the Right Rev. the Bishop of St. Asaph * presiding on the occasion. The second speech was made at a supplementary meeting held in the evening of the same day, at which the Right Hon. the Earl of Powis presided. The reports of both speeches are taken from *The Oswestry Advertiser*.

At the morning meeting, the EARL OF POWIS, who was received with much cheering, said :

Whenever any change takes place in the mode of election of the present representative members of Convocation, I hope that the unit or constituency, whether it be the archdeaconry or the diocese, will be such as to enable three members to be elected for each constituency, and, following the example of the unicorn constituencies of Parliament, that no voter shall be allowed to vote for more than two. If it has been found desirable that in our great towns and counties the two great political parties should share the representation it is still more necessary in an ecclesiastical assembly, especially an assembly of the Church which stands upon the *via media*, and believes

* The Right Rev. Joshua Hughes, D.D.

that truth lies between two extremes, that both sides of those doctrines which are comprehended in the Church of England should be represented, not simply one in the south and one in the north, but by the best men on both sides from each constituency or diocese.

Something has been said which implied that clergymen cease to represent satisfactorily the parochial clergy if they happened to be prebendaries. As a prebendary is now merely an honorary officer, I think that a separate interest can scarcely be set up. We are sometimes told that there is a divergence of feeling or want of sympathy between the bishop and his clergy. One of the speakers to-day has, by way of mending that, complained that sometimes a clergyman, who has been complimented by the bishop by being made a prebendary, has also the confidence of his fellow clergy and has been elected their representative, or that conversely when a man has brought himself into notice in the diocese by being returned by the votes of his fellow clergy, he should after that receive a well-merited compliment and mark of sympathy from his bishop. I think that in every constituency liberty of election should be given as much as possible. That was the mind of Parliament when it abolished the property qualification for members.

On the larger question as to whether laymen should be admitted to Convocation I will not enter. It is one which cannot be discussed in ten minutes. I will only say that I think that the experience of all

those Anglican churches who have admitted lay members shows that an essential security both for the clergy and laity, for the stability not only of the doctrine but of the prosperity of the church, is that while the debates are in common, and the clergy and laity fight out their respective theories freely and in debate, the voting should be by orders, and that no change should be made in which a majority of the clergy and a majority of the laity do not concur.

At the evening meeting the Chairman (the EARL OF POWIS) said :

The meeting to-night, as you may guess, from my occupying the place which the Bishop of St. Asaph occupied this morning, is not part of the regular proceedings of the Conference. In the other meetings the speaking and for the most part the attendance are confined to the representatives of the different parishes comprised within the diocese. It is a sort of local parliament. But knowing the interest which the inhabitants of Oswestry and its neighbourhood have taken in the proceedings, as testified by the great hospitality they have displayed to the more distant members who have come from other counties to attend here, the managers of this Conference believed they would best consult the tastes and inclinations of the neighbourhood by supplementing the meetings of the Conference by a public meeting,

devoted to kindred topics. This was the only way in which they could show their appreciation of the interest which Oswestry and its neighbourhood have taken in their proceedings and of their kindness towards them.

Having said thus much by way of preface, and as you are aware there are many gentlemen who will succeed me in addressing you, I will at once announce the subject : "How may the efficiency of the Church be increased so as to promote the higher spiritual life among all classes." This is not a matter which trenches either upon political or ecclesiastical controversy. It is a subject in which all alike are interested, because there is no one who would not desire to promote the spiritual life of his own class and of all others. It is of course so multi-form a subject that it would be treated in a different department and from different points of view by various speakers, and those who are put down for the papers and speeches to-night will doubtless present it in many and differing views. These views you will receive with attention. Speaking on sacred subjects such as we discuss to-night we do not desire that our meeting should be attended by the turmoil and excitement of an ordinary secular meeting, and we will ask you to repress the fervour of your approbation and even of that which I hope you will not have much occasion to display, any difference of opinion you may entertain. I am sure you will all feel that if nobody said anything with which nobody in this large assembly disagreed we should be very sleepy, and go home very tired. Now how may the effi-

ciency of the Church be increased so as to promote the higher spiritual life amongst all classes? If this were a question to which I might venture to condense an answer in a sentence, or epitomise it in a phrase, I should say, "Cultivate a spirit of faith." In an age when education is universal, when instruction has increased very much, when from the natural progress of the world and of modern society the principle of authority is sensibly diminished, and each man's confidence in the value of his own judgment and his own opinion is proportionably increased, we are all inclined even in religious matters to give undue weight to reason. But, if we consider, we shall feel that religion is a matter in which it is a great mistake to give undue prominence to the intellect or reason at the sacrifice of faith. It is the duty of the English Church to keep the *via media*, the mean between faith and reason, in the same way as the English Church seeks to keep the golden mean between the Catholic principle of authority and the Protestant assertion of the right of private judgment. We must keep the balance steady between the head and the heart. Now reason with its logical processes is supreme in matters of secular learning. In mathematical disquisitions, in questions connected with physical science, we must submit all things unreservedly to the arbitrament of reason. Even the wonders of the starry hemisphere are, by the improvements in astronomy, brought within the cognisance of man. The astronomer can speak with perfect confidence by the pure exercise of his intellect

and reason upon the phenomena of the heavens. *Defectus solis varios Lunæque labores.* The phenomena of the natural world, which strike our senses, equally come within the domain of reason; but when we come to religion, we are dealing with matters of quite an opposite cast. We come into a domain in which we must act much more from presumption than from evidence. Religion deals with the supernatural. It deals with mysteries which the finite mind of man cannot always fathom. Let me instance to you the teaching of St. Paul. How did he deal with the intellectual audience of Athens? He there addressed an audience the like of which even in this age of universal education we can scarcely parallel. The philosophers that attended there and exercised the intellects of the subtlest people among the cultivated Greek race were a more intellectual and a more critical audience than even an inspired prophet now would speak to, if he were addressing an audience in our great metropolis, brought together by the attractions of some of our great religious societies. The only parallel I can picture would be if within the walls of one of our ancient universities he were addressing an audience of the resident members of the university within a quadrangle of those ancient colleges. Well, he did not preach to the philosophers of Athens by means of a dry statement or proclamation of what we call Christian evidences. He did not even appeal to their reason. He did not even use the miraculous powers with which he was invested in order to rivet their attention and

assert his mission to that intellectual and imaginative people by some great natural portent, by some miraculous work which would strike their visible senses. He spoke to them and announced himself to them as the ambassador of the Divinity by whom the world had been created. He announced to them the marvellous fact of the resurrection. He took the Areopagus by storm. He did not upbraid them with their unbelief. In a manner which many of our missionaries would do well to copy, he did not seek to destroy the old faith as a preliminary process to leading them to the new, but he sought to bridge over the chasm between the old and the new religion. He led them from an uninstructed to an instructed faith. He told them that as he came along their streets he had seen there an altar raised to the unknown God, and he complimented them for the reverential spirit which they displayed. The words in our version, "I perceive ye are too superstitious," will not accurately convey, at least to modern minds, an exact interpretation of the original. A literal rendering of the original Greek would be strictly given by the old English phrase, "I perceive ye are very God-fearing men." He referred to their own old faith. He quoted a well-known passage, from one of their own mythological poets, which declared that the universe and the race of men were alike created by and descended from Jupiter.

Now can any one doubt that the great majority of the people of any country give themselves to religion not from a critical examination of its external

evidences, but from the spontaneous movement of the heart. They believe upon grounds within themselves, not merely or mainly upon external testimony. Among ourselves, how much of our religion—even among the educated and among the serious-minded—may be called hereditary? How much is it the fruit of our family training, of our education, of our social position, of our surroundings? Can we imagine the case of a man of twenty-one, perfectly cultivated and educated, who would sit down to-morrow, without prepossession on the one side or the other, to decide, not merely between this religion or that, but between no religion or any, just as a scholar might investigate the comparative philology of two oriental dialects, or a herald or genealogist unravel the knotty idiosyncrasies of some ancient Welsh pedigree? If religion be an affair of the head and not of the heart, of intellectual persuasion on the reception of evidences, what is to become of the young of the poor, of the pious, but half-instructed; of those who had contributed many of the purest lives to the service of humanity? Now, it is a great mistake to measure the fervour, or depth, or reality of a man's faith by his power to give an exposition of it or to argue in its defence. I say this, well knowing that it is the duty of all of us, according to our several individual capacities, to have a reason for the faith that is in us.

A great general will have the most wonderful power of combining the movements of his forces. He will know exactly when his different divisions

will arrive at the required points, and will know how to combine the whole. He will have a distinct perception of that which is much more extraordinary, of what his enemies are about on the other side; but yet he does not feel that he would be able to persuade less gifted strategists of the correctness of his conclusions. The history of war is a series of proofs to the contrary. We all know in the campaigns of the Duke of Marlborough how impossible he found it to get the Dutch deputies, who controlled the movements of the Dutch contingent under his command, to co-operate in the slightest movement at his bidding, and the ingenious devices he resorted to to trick them into a position where they might co-operate with him, and assist him in repelling the enemy before they knew they were in his presence. In the campaign of Talavera the Duke of Wellington found it impossible to make any arrangement with the impracticable old Spanish General Cuesta. The General would neither believe in his victories nor listen to his arguments, and the Spanish army under his command could be trusted to do nothing but run away. After the experience of that one campaign he steadily refused to have anything more to do in any campaign with the Spaniards. Seeing the risk his own army ran by trusting to them, he pursued his campaign to a triumphant conclusion in entire independence of the whole army and generals of Spain.

Then, again, intellect will not lead us to religion; nor will it endure of itself. Without religion see how civilisation fades away. Civilisation has marched

for many ages from the East to the West. How many countries are there not, once the seat of prosperous and noble churches, especially countries where the Cross has been superseded by the Crescent, in which civilisation has perished and left nothing behind it but here and there, perhaps, the decaying remnants of some old temple standing upon the ruins which its own decay has occasioned? So much for the head when it is divorced from the heart.

But now you will say, what is the safeguard that our faith does not degenerate into superstition? I answer, a right state of heart. "Ye believe not because ye are not of my sheep." If faith degenerates into superstition it will soon lose the Divine blessing. When the stiff-necked generation of Israelites, unbidden, took the ark with them to the battle-field from fear of the Philistines, because they had the superstitious and arrogant belief that by bringing the ark of the covenant with them they could force fortune to their side, and put themselves in the place of the God of battles, the ark soon fell by their defeat into the hands of the Philistines. Superstition would not take the place or perform for them the office of faith. When after a short time the Philistines found the presence of the ark amongst them brought plagues, and they rightly attributed this visitation to the fact that that sacred ark was amongst their ungodly hosts, and when in trembling but pious uncertainty they harnessed the unblemished kine to the car that was to convey the ark back to the camp occupied by the followers of the God of Israel, their

act savoured not of impiety or arrogance, but of faith, and the cattle under Divine guidance freed the Philistines from the plague when the ark returned amongst the chosen people.

Now I have touched on one part of this multiform subject. There are many other aspects from which it may be viewed by others. I will only say that in substance you will feel that profession without practice is contrary to the spirit of the Christian religion, and most alien from the spirit of Gospel humility. The life, the spiritual life, of the nation is bound up with, and consists of, the spiritual life of the families and individuals of which this nation is composed, and, therefore, if you would advance that spiritual life you must let your doctrinal and your practical Christianity go hand in hand. If any man will do God's will, he shall know of the doctrine.

At the close of the Conference on Friday evening, April 26th,

LORD POWIS, in proposing a vote of thanks to the Bishop of St. Asaph for his presidency, said that they were indebted to his Lordship's concurrence that they had assembled as a corporate and representative body. He trusted that the proceedings of those two days had been as satisfactory to the Bishop as they had been to all of them. The diocese of St. Asaph could not boast of any very large population, but

there was no rose without its thorns, and they had their special difficulties. There was the geographical difficulty. They had very large districts divided by high hills, and parishes in which the parish church was often the least accessible place. They had one watershed tending to Shrewsbury and another to Chester, and when they wished to unite themselves together they had to sink their national pride and cross the border into England. Being a bit of a Salopian, they would allow him to contrast that scrambling district with the rich and compact county of Salop, with Shrewsbury situated at its centre, and railways to it from every part of the county. There was no place in the county from which they could not get to the centre within two hours. What great social advantages and facilities for civil or ecclesiastical business this gave the inhabitants of the county ; but the inhabitants of the valley of the Severn, from Welshpool to Llanidloes, could not hope to be in connection with the valley of the Dee or the Clwyd. Then they had the bilingual difficulty, which they would all of them feel if they had been obliged to address that Conference in the morning in English and in the evening in French or Latin. That difficulty was of course aggravated by the decay of the Welsh language. It was well known that a language decayed fastest amongst the educated classes, and it was therefore increasingly difficult to get men who were skilled in the two languages. These various difficulties, geographical and bilingual, made it the more necessary to supply the wants of the

diocese by individual efforts, and to show the elasticity of the voluntary system side by side with the more stately formalities of the Establishment. He hoped that if the Conference met again some three years hence Mr. Smart would be able to give the laity a better title than that of "purse-holders," and that was "purse-openers." He begged to offer, in their name, their most hearty thanks to the Bishop for having convened, taken a part in, and presided over their Conference.

PENGWERN BOAT CLUB, SHREWSBURY.

Thursday, September 26th, 1878.

THE following speech, which is reprinted from *The Shrewsbury Chronicle*, was delivered at the annual dinner of the members of the above-mentioned Club, of which the Earl of Powis was president, in which capacity his Lordship presided on this occasion. Having proposed the health of "The Borough Members,"* to which Mr. C. C. Cotes, M.P., responded,

LORD POWIS proposed the toast of "Prosperity to the Pengwern Boat Club." He was sure that in an age like the present, in which so much attention is given to the public health and to athletics—to athletics, not simply as an amusement or an abstraction, but as an important item in the management of the public health—they would be doing an injustice to the situation with which Shrewsbury is favoured on the banks of the Severn, and they would be justly incurring the displeasure of the fair spirit who presided over Sabrina's cool, translucent waves, if they did not avail themselves of the gifts which were placed within their reach, and if the river was untenanted by boats and the Quarry given up to the occasional visit of nurserymaids. The spirit which

* Mr. Charles Cecil Cotes and Mr. Henry Robertson.

presided over the waters of Sabrina, and conducted the fair young travellers through all the dangers in which they were involved by the sorceries and witcheries of Comus and his crew, expected them to be as assiduously her votaries, and expected also that the town should pay equal honour to her, as the school did, under the auspices of Dr. Kennedy, when he dedicated their choicest compositions as the *Sabrina Corolla*. The development of athletics in the present day is a study not only for individuals, but for the community. Each individual finds that in the intervals of toil and business, out-door amusements and occupations and athletic exercises are necessary to health ; and communities find that it is to the interest of their populations to give increased means of enjoyment, in the way of public walks and gardens, whilst the Legislature has devoted specially, and with great and universal applause and popularity, certain additional days on which all may join and have rest by the institution of the bank holiday.

Well, he thought that to a town situated on the banks of a river, as Shrewsbury is, there could be no more suitable or congenial occupation than that afforded by a boating club. It has been said by some of the old-fashioned Dons, who thought that a man's whole time must be devoted to study, that the younger generation in the university pursued their studies in the intervals of their amusements. It was just possible that instances might occur in which this or that young man might devote too much time to the river, and, his constitution not being fully

developed, he might injure himself by excessive and undue labour at the oar. Cases of excess would, however, occur in any athletic pursuits, but he thought that for one who might have strained himself by over exertion upon the river there were tens, ay, hundreds almost, who had done more harm to themselves in the cigar divan or the billiard room. An association like that in a town like Shrewsbury, where most of the members were occupied during the day in professional pursuits or business occupations, at the desk or behind the counter, and at work it was impossible to neglect—in such a case it was not likely that any one would be led on to extraordinary or injurious exercise. Then, again, a boating club like that enabled the members to enjoy all the pleasures of boating at the most reasonable cost. If each had to keep a boat for himself, instead of having the use of the boats of the club to which he subscribed, he would find the expense infinitely greater and the enjoyment infinitely less.

Passing from the mere condition and advantages of a club, if they looked upon the history of rowing he thought they would see that the oars had occupied their position in the history of the world for a longer time than the sail. The predominance of the sail had lasted for 400 or 500 years, but they might date the existence of the oar to days which were legendary even in the time of Herodotus, who told them that a crew had circumnavigated Africa, had reached the southern hemisphere, and there had seen the motion of the sun reversed, moving from right to left instead of

from left to right. Indeed, in comparatively modern times, the name of the galley slaves, chained to the oar, was the type of the most severe and at the same time most cruel labour—when the Turks disputed with the Venetians the right to the Adriatic, and the Barbary Corsairs were almost supreme in the Mediterranean. In those days, though sails undoubtedly existed, yet, as the compass was unknown, the oars played a more important part than the sail, both in commerce and in war. Salamis was fought by means of the oar, and the oar was also in use at Actium, when Cleopatra and Anthony fought against Augustus for the Empire of Rome. Some of those present might have seen a picture—he believed by Etty—of Cleopatra and Anthony, who forgot the cares of state while in the arms of the fascinating Sultana (who fascinated him as she had previously captivated Julius Cæsar), and of whom it could be said, in the words of an English poet :

While in her arms at Capua he lay,
The world was crumbling from his grasp each hour.

Having, then, clearly established the supremacy of the oar over the sail, he would ask to be allowed to claim for the oar that it had suggested the principle of the steam paddle and the screw. He believed they would find that the paddle and the screw were much more allied to the oar than to the sail. The two former had, indeed, a motive power unknown to the ancients, but they were merely the old oar and paddle in a different form, and there was no reason,

except of a mechanical kind and as a matter of simplicity, why oars should not be moved by the steam engine as well as the screw or the paddle. The oar, therefore, whether on fresh water or on salt water—whether they looked at it in the present age or in the past history of the world—they found that its history and the history of rowing occupied a position which must be very gratifying to the pride of any boat's crew in these days.

Referring again to the advantages of such exercise as a boat club provided for its members, his Lordship pointed out that the practice of rowing was an inducement to sobriety and regularity of conduct, and showed them that, in worldly affairs, as in the boat, there was nothing like "a long pull, a strong pull, and a pull altogether."

CANON WOODARD'S PROPOSED MIDDLE-CLASS SCHOOL AT ELLESMERE.

Ludlow, Tuesday, December 3rd, 1878.

A PUBLIC MEETING in support of the scheme for providing a sound education for the middle and lower middle classes and the foundation of a Public Boarding School at Ellesmere was held in the Assembly Rooms, Ludlow, on the above date. The Right Hon. the Earl of Powis presided, and there were on the platform the Right Rev. the Bishop of Hereford, Lord Windsor, the Rev. Sir F. A. G. Ouseley, Bart., Sir T. Percival Heywood, Bart., Sir Offley Wakeman, Bart., the Ven. Archdeacon Maddison, Lieut.-Colonel the Hon. G. Windsor Clive, M.P., the Rev. Canon Lowe, the Rev. Canon Woodard, and other gentlemen. The report is taken from *Eddowes's Journal* of Wednesday, Dec. 4.

THE EARL OF POWIS, in opening the proceedings, said:

My Lord Bishop, ladies and gentlemen, this meeting has been assembled to give to this portion of the county some information of the school which is now about to be erected in Ellesmere, as introducing into Shropshire one of that system of schools which Canon Woodard has already successfully started in the South of England. You, probably most of you, recollect that a meeting for the same purpose was held last

year in Shrewsbury, under the presidency of Lord Bradford, the Lord-Lieutenant of the County, which was attended by the Bishop of Hereford, by the late lamented Bishop of Lichfield, and a considerable number of persons interested in Shropshire. It was a joint meeting for the whole county, under the auspices of the two Bishops between whose dioceses the county is divided, but it was thought that South Shropshire being a separate Parliamentary division, and Ludlow forming a separate Archdeaconry, it would be desirable to hold a meeting in connection with this Archdeaconry and the Diocese of Hereford ; and Ludlow, from its central position, and as giving its name to the Archdeaconry, naturally pointed itself out as the most suitable place for the meeting to be held. The scheme of schools which Canon Woodard originally established in the South of England comprises three classes—the upper school or college, the middle school, and the lower middle school. The lower middle school has the advantages proposed now to be established at Ellesmere, the middle school of the higher grade having already been at work at Denstone in Staffordshire. At Ellesmere it is proposed that the children shall be educated and boarded at £18 a year, and for that a good commercial education will be given—an education in which religious instruction and secular education will alike be imparted. These three classes of schools have been very successful in the South of England, and have been at work for the last twenty-five years. Canon Woodard has been very successful in drawing

persons of all schools of thought and opinion to his system. One of his earliest meetings was presided over by Lord Brougham in days when "the school-master being abroad" was thought to be a great novelty as well as a great fact; and some years ago, about ten years since, at Ardingly, I had the pleasure of attending the laying of the first stone of the hall of that school, which was a lower middle school of the same grade as that which is now in progress of formation at Ellesmere. The first stone was laid by Lord Granville, who was then President of the Council, and who, by his presence that day, showed that he took a great interest in the movement as an educational movement, and as giving to the middle classes the same advantages of education which the State has at great expense, and with great assiduity, been giving to the labouring population throughout the country, first by education grants, and more recently by the Education Act.

I do not think we need be afraid that these colleges will interfere at all prejudicially with the various grammar schools about the country. In the first place, the number of persons of all classes seeking education is so continually increasing that applications for admission are drawing more and more closely upon the capacities of the various schools. If you go to the great public schools, Eton, Harrow, and Rugby, you find them increasing their numbers constantly, and in the smaller grammar schools, which are found in our country towns, they will always derive a large portion of their pupils from the day

boys, those for whom it is impossible, both from financial and family considerations, to get their education without losing the comfort and supervision of a home. At the same time there are many towns where there are not now, or likely to be, middle-class schools established; places like Stretton and Knighton, where there are a considerable number of tradesmen and professional men, to whom it is impossible to send their children abroad for education. Then again, the whole agricultural population, the large farmers and the middle-class farmers of the people, gentlemen paying over £100 a year rent, they as a necessity of their calling live away from towns, and they must send their children to places where they may be boarded as well as taught; therefore I think we need not be under any apprehension that we shall have more than a wholesome competition started between this and the more ancient foundations.

I have spoken of the increase of our public schools. At Cambridge a great increase has taken place in the last five years in the number of unattached students, that is, persons desiring the advantages of education and teaching at a smaller cost than they can obtain as members of the old colleges. The last report from Cambridge shows that in five years they have increased 200; their conduct is good, they are doing well, and the University report relating to them says that a considerable number of students of Cavendish College are also taking part in the University classes. The Cavendish College, as you know,

is a sort of superior county and farmers' school established upon Canon Brereton's principle, and it is a school in which Lord Fortescue has taken an active part in Devonshire. It is called the Cavendish School after the name of the Duke of Devonshire, who takes a great interest in it. These things I mentioned to show to you that the class of people who want an intermediate education—some at fifteen others at seventeen years of age—in order to get into active professional business life, is increasing and demanding more measures for its provision. The late Bishop of St. David's has also taken part in some of the public celebrations in some of the colleges, and the late Bishop Gilbert was an assiduous friend and patron of Canon Woodard's undertaking from the beginning. In the diocese of Lichfield, of which Shrewsbury forms part, not only the late Bishop Selwyn, but his predecessor, Bishop Lonsdale, took an active part in the early formation of the college of Denstone; and in naming Bishop Lonsdale I cannot name any person who was a better type of the moderate English Churchman, a man of warm sympathies and great practical ability, of untiring industry, of eloquent scholarship, and one who had the very great gift of working with persons of all shades of opinions. We have these names as favouring the system of moral and religious education given at these schools, and when we have Lord Brougham and Lord Granville testifying the interest they take in the secular part of the education, I think we have a consensus of authority which, in these days of divided opinion, it is difficult to obtain. Boys

from Ellesmere, when the college is established, will be able to go on if they think fit to the higher school at Denstone, and have the power of receiving a purely commercial education, or getting a little more of the learned languages which will be put in the reach of many persons, young men who otherwise would not be able to enjoy it.

There are many other gentlemen present—Canon Woodard, Sir Percival Heywood, and others—who will give you practical details of the institution. I may also mention that in Shropshire Lord Brownlow has given active support to the college. He gave a large donation, also facilities for an excellent site at Ellesmere, on land within easy reach of the northern portion of Shropshire and a large part of the Principality of Wales—a site, I think, well chosen as far as the county of Salop is concerned. I will now conclude with commending to your favourable attention the details respecting the movement in its past and present aspects, which will be laid before you.

SALOP EYE AND EAR HOSPITAL.
LAYING OF THE FIRST STONE.

Tuesday, September 9th, 1879.

The Shrewsbury Chronicle of Friday, September 12th, contains the following report :—

THE EARL OF POWIS having spread the mortar, the stone was lowered into its place, and declared to be "well and truly laid."

His Lordship then said : Ladies and gentlemen, I congratulate you that, somewhat late in the day, the sun is at last shining upon our undertaking. I trust that the edifice of which we are now laying the first stone will soon rise to its completion. There is an old Latin poet who says that "a work begun is a work half done," and I am confident that the energetic committee that have this building in hand will not let this work prove an exception to that proverb. We can scarcely exaggerate the importance of an institution like this. Blindness is the greatest of all afflictions, for it renders a man most dependent upon the assistance of others. We may, in moments of poetic enthusiasm, go back to the days of Homer, and read or write of "the blind old man of Scio's rocky isle," but who amongst us would purchase even the immortality of Homer at the cost of his own eyesight. Then again,

if we take a kindred poet, Milton, the great ornament of English poetry, we can see how the affliction under which he suffered penetrated into his very soul and affected the whole tenor of his life and writings. He belonged by nature and education to the dominant school of the day, the Puritan school—a school whose earnestness in religious matters led them to take a gloomy view of the spiritual life of man; but we can see in some lines in which he touchingly referred to his own blindness how much that dominant feeling within him was increased by his misfortune. We all know that apart from such special affliction health is most necessary to man, and that it is the foundation of all happiness. We know that wealth will not purchase health, and we know that wealth without health is valueless. How many a man is there who, after a laborious life when he has succeeded to competence or to riches which he has spent his life in attaining, finds his health has perished,—that his digestion is imperfect, and that he is confirming in a very unexpected and disagreeable manner the truth of the old mythological story of King Midas, who found when he got gold he could not eat gold, and was in danger of dying of starvation. If this be so with the ordinary infirmities of failing health, when a man is comparatively independent, when he can take a certain amount of exercise, when he can amuse himself and pass away his hours with reading, in how much greater a degree is it so when, whether in or out of doors, he is wholly dependent upon the ministries and attention of others?

It has sometimes been said that the tendency of the day is too much to divide medical art into special departments and branches. I do not think this question should hinder the establishment of a hospital like this. The eye is so delicate and so special an organ that it may well occupy the attention of the most skilled physicians, and, indeed, the increasing extent of human knowledge and of scientific acquirement is so great that in every department it becomes more and more impossible for any one man to master everything. In literature we see scholars dividing themselves into different schools—archæology, classical antiquities, the cultivation of classical languages, Oriental literature—all engage and fully occupy the energies of the most gifted of men. And, after all, the question of medical art being directed too much into special schools is one which does not arise in this case. The oculist does not often betake himself to that branch of his profession until he has developed some special taste for it by his general practice as a young beginner, and if he has laid the foundation of a good general knowledge of literature, of scholarship, and also of the general practice of medicine, which it is the business of the examining body of the medical profession—the council of the medical art—who regulate the examinations by which the practitioners of various classes acquire their licences to practice—they direct the general medical studies in early life on a sufficiently broad basis; and it seems to me that it is well that men highly gifted, highly cultivated, and highly trained, should single

out different branches of their profession, and bestow upon them their concentrated and individual attention.

The situation of this hospital, the central position of Shrewsbury, and the convergence of many railways, makes it, as it were, the metropolis of a large portion of those mid-western counties, and on the part of the committee and all the subscribers to this hospital, I beg to thank Mr. Eyton and the Corporation of Shrewsbury for their presence here to-day, because I am sure that their presence will be of great use to the charity, as showing that they believe it will be not merely an ornament to the town, but a benefit to the town and county, and also to the other counties on its borders. I think there will be no danger of there not being in Shrewsbury sufficient medical skill to maintain a hospital like this in perfect order. It has had for many years the advantage of a very scientific physician in Dr. Andrew—and I think we may say from the days of Darwin and Sutton there has never been a want of distinguished medical men in Shrewsbury to keep up its traditions and extend the usefulness of the healing art. I trust that many of all classes will enjoy the benefits of this institution, where they will be able to receive the minute and careful attention, the sedulous care, and the regulated diet, which are all important ingredients in the cure of diseases of the eye, and in the success of delicate operations. Take, for instance, the operation for cataract. It is a scratch—done in a moment—but often gives a deli-

cate and invalid patient a most serious shock to the constitution, and there is always the greatest danger of sudden inflammation making the skill of the physician of no avail, and therefore it is so necessary that there should be an institution where a considerable number of in-patients can be admitted, in order that the more delicate operations may be conducted with the best chance of success.

The preliminary ceremonies and prayers, in which the Archdeacon has taken part, will cause your minds to reflect that it is on the blessing of Providence we must rely for human skill to be enabled to alleviate that which is one of the severest visitations inflicted by Providence. I trust that before long we may see this institution in full operation, and that many will be enabled to go away from it with restored eyesight and renewed usefulness, and with gratitude repeat the pious ejaculation, "Oculi omnium in te sperant Domine."

SALOP ARCHIDIACONAL CONFERENCE.

Shrewsbury, Saturday, October 31st, 1879.

At this Conference, Archdeacon Allen read a paper on "Clerical Traffic in Advowsons and Livings." The following speech in reference thereto is taken from *Eddowes's Journal* of November 5, 1879.

THE EARL OF POWIS said it seemed to him that it would have been better not to have discussed this subject this year, as the report of the Royal Commission, though agreed upon, he believed, by the Commissioners, had not yet been published. They were therefore particularly invited to discuss the subject in the dark. If they were to reduce the subject to its practical and real dimensions, and strip it of the halo of spiritual delinquency with which mediæval ecclesiasticism had invested it, they would be more likely to devise effectual regulations, just as Irish rebellion lost its attraction when it was reduced by statute to the simple dimensions of treason-felony. The question must necessarily be discussed from an Establishment point of view, as in a Voluntary Church an advowson had no value. Unless the rights of patrons in England were materially modified an advowson had a market or money value. By the Irish Disestablishment Act, 32 and 33 Vict., cap. 42,

sec. 18, compensation was given to lay patrons or bodies corporate for loss of advowson, which showed that Parliament and the law recognised them as having a legal money value. The recent Act, allowing the sale of Chancellor's livings, which had increased many small benefices with great advantage, pointed in the same direction. Again, in the reign of George IV., the Archbishop of the day brought in a Bill which regulated the giving of bonds of resignation, and in the following year this was followed by another Bill on the same subject (9 George IV., cap. 94). It fact, it would be idle to contend that while an advowson is capable of being settled and entailed, the question whether a living was or was not to be included in any sale of the estate to which it belongs would not affect the amount of the purchase money. It had been further decided by Lord Chief Justice Best, in a case against the Bishop of Chester, that so long as an incumbent has breath in his body the sale of the next presentation is legal. Did not this at once cut away all the high-flying argument about simony, and make it a question of regulation and degree? What spiritual distinction could be drawn on the theory of putting up for sale mysterious spiritual gifts, whether the sale or grant was to take effect in possession to-morrow or next year, on the death of A. B.? He would grant that public opinion was more tender with reference to cases of livings actually vacant, or the sale of a next presentation, than with respect to that of an advowson, where there was ground for regulation.

Let them say, then, that any sale of a next presentation should be registered in the diocesan registry, and that if it was not so registered the presentation should fall to the Bishop for that time at once, as during the vacancy of a see the diocesan patronage falls to the Crown. It might also be enacted that if it be registered the presentation might, if needful, be brought by the Bishop before some body or council, with whose consent the Bishop might absolutely refuse a presentation. Such a body might consist of the Chancellor, the Dean, the Archdeacons, and one clergyman, elected by the clergy of each archdeaconry, and one layman elected by the churchwardens, and the person to whom objection was made might be rejected by that body if they did not approve of him. They would in this manner retain a legitimate entry into livings of persons who were not connected with private patrons.

The tendency of the present day, through the numerous services of the Church, the higher standard of clerical obligations and duty which now prevails, was to diminish more and more the number of idle men who were seeking a living as a rural sinecure, and he did not think it desirable to restrict the friends of a clergyman from the purchase of a next presentation. Suppose a squire was also the holder of a living (a conjunction which was distinguished by an expressive name), he did not think the law should debar him from leaving the living, by will, to his relations, and this showed that it would be an alien feature of the law to make lay and clerical definitions

different. The law, which allows the sale of advowsons and bonds of resignation, should regulate the sale of next presentations from the same point of ecclesiastical view, and if this were done they would avoid or curtail ecclesiastical traffic, and give the parishes a security which they did not now possess.

ARMY ORGANISATION.
DEBATE IN THE HOUSE OF LORDS.

April 5th, 1881.

MY LORDS, I should feel that I owed excuses to your Lordships for taking part so early in this debate, in the presence of so many noble and gallant lords sitting near me, were it not that I rise as a Welshman to discharge a national duty in protesting against the proposal of the Secretary of State for War* to deprive the Royal Welsh Fusileers of their honoured name without any necessity, changing it to "The North Wales Regiment," and thus degrading them from a national to a semi-provincial title. It is unnecessary, because the War Secretary himself proposes that the 41st Regiment, to be quartered in South Wales, should continue to retain its title of "the Welsh Regiment." It is only a single battalion regiment, to which an English regiment is to be added.

The Welsh Fusileers are the older regiment ; they have two battalions ; they have nineteen names on their colours, whereas the 41st have only eleven ; and they therefore, if any change is to be made, have a prior and preferential claim to the retention of their name.

* The Right Hon. Hugh E. Childers.

There is also the 24th, which is to be called "The Royal South Wales Borderers." He may call that what he likes, for he cannot convert a Saxon into a Cymro. If the Welsh Regiment and the Welsh Fusileer Regiment be not sufficiently distinctive, he may call the 41st Light Infantry, which has always been considered a complimentary designation. The third might be styled Cambrian.

Now let me say a word for the Indian regiments, who represent a distinct branch of the army, the European regiments of the old East India Company. There are nine of them. Three of them fought at Plassey in company with Her Majesty's 39th Regiment. The War Secretary not only declines to recognise them as territorial titles, but, whereas Colonel Stanley's Committee proposed that four should be amalgamated, he proposes to amalgamate only two, to disperse the rest among the other regiments of the army.

One regiment, the Royal Bengal Fusileers, which fought at Plassey, is to be amalgamated with the 87th Royal Irish, and another with the 88th Connaught Rangers. He does not even propose to give them a real territorial title. They are to be called the West Munster Regiment, a title of his own invention. I think the public will be uncertain whether this be not a bit of bad spelling for Westminster, and will ask whether the regiment is to be composed of wild Irishmen or Metropolitan Cockneys.

Those who formerly administered the army thought very differently of the importance of the

battle of Plassey and of the rising fortunes of our Indian Empire. Not content with inscribing in the ordinary manner Plassey on the colours of the 39th Regiment, they gave to it the almost unique distinction of a special legend or motto, *Primus in Indis*. This is a distinction only given in two other cases ; *Mentis insignia Calpe* to those regiments who took part in the successful defence of Gibraltar under Lord Heathfield, a distinction in which singularly enough the 39th participates, and *Virtutis Namurcensis Premium* to the 18th Royal Irish, for the siege of Namur.

It might have been supposed that the great provinces of Bengal, Madras, and Bombay would have been as important as Huntingdon or Rutland, and as suitable for territorial titles ; that the War Secretary would not desire to wipe out from the pages of our military history the striking episode of the European troops of the modest Company which converted a factory into an empire, and showed that under European guidance the Sepoy was a match for any force he might encounter in India. They were *Primi in Indis* in their several Presidencies. But far otherwise ; the 39th is to be united to a regiment which is to shine in the borrowed plumes of an epicene amalgamation, and to be called *Primus in Indis*, because its sphere of service has lain elsewhere, and it has never fired a shot in Hindostan.

Next I would call attention to the position of the officers of the Indian artillery and engineers. They were maintained in a separate list on the amalgamation

of the Indian army. They share in the Parliamentary guarantee that no Indian officer should suffer in his prospects through amalgamation. They have at present twenty-six general officers' places allotted to the artillery and sixteen to the engineers. I now come to the most important case, that of the colonels of the line, who may be called purchase and semi-purchase colonels. The one hundred and six senior have paid for all their commissions ; they have paid £4,500 into the coffers of the State, which the State still retains ; they have elected to serve on in the reasonable expectation of employment as general officers, of succeeding to £1 5s. per diem, and eventually to a regiment of £1,000 a year.

The War Secretary's speech, to which I may refer as he has published it as a pamphlet, is studiously vague as to them ; as is also a mysterious clause on page 11 of the War Office Memorandum.

The War Secretary deals with the artillery in a far different spirit. He served some years ago on a commission as to artillery retirements, he last year appointed another Departmental Committee of Inquiry, of which the noble Earl the Under Secretary* was chairman. He has no reticence about their fate. He divides them into two classes, offering them £600 and £850 a year.

I say, my Lords, that the purchase colonels of the line who have paid £4,500 for their commissions are quite as much entitled to be offered the option of

* Earl of Morley.

retirement at £650, or to have their £4,500 repaid to them.

And now a word as to the new rules for the retirement of general officers.

The War Secretary says that he proposes to adopt the system which he has already created in the navy, and which he says has worked satisfactorily in the navy.

I think your Lordships will have read the observations on the Navy Estimates by the late First Lord of the Admiralty,* that the promotion on the flag list was entirely at a standstill this year. Your Lordships are also aware, from the Navy List, that neither the captains', commanders', or lieutenants' lists are yet reduced within their intended limits, so that the proper flow of promotion has not yet been reached.

But the War Secretary out-herods himself, for he says that five years' non-employment is to be a cause of retirement for generals, whilst the period for flag officers is ten years.

I believe I am correct in stating that under this five years rule neither Lord Hill or Lord Hardinge could have filled the office of Commander-in-Chief. Lord Hill would have been retired in 1823, at the advanced age of fifty-one.

Lord Hill was Commander-in-Chief at a time when the army was less popular than now. Then politics ran high, and it was only his prudence, calm judgment, and impartiality which kept it clear from political partisanship.

* The Right Hon. W. H. Smith.

To Lord Hardinge's personal initiative we owe the first arms of precision given to our soldiers and the commencement of their scientific instruction in musketry.

I believe that their disqualification for the office of Commander-in-Chief would have been a great national loss, and that there was no one who at the moment would have commanded so much the confidence both of the army and the public.

I think that if this be true it shows that the rule is either injudicious or overstrained, and that the *onus probandi* lies not with those who object to it, but with those who propose it.

After all a large unattached list has its advantages. It costs no more, perhaps less, than a retired list ; it is more agreeable to the officers ; it renders, as the late First Lord said the other day, selection less invidious and less personal. We have an instance of its working already. Sir Henry Havelock Allan has resigned his seat that he may receive a staff appointment in order to avoid being retired. This shows how the rule will tend to limit the free selection of the Crown. It is also a misfortune that a gallant officer should lose his seat. It is most desirable that the House of Commons should contain young officers able to show the needs and feelings of rising officers, of those cognisant of regimental service. With a reasonable unattached list, age retirement ought to suffice. At all events, for colonels and generals ten years would be a more reasonable term than five.

My Lords, the War Secretary complains of the necessity of compulsory retirement for a great number of captains. I should like to see a return of the number of captains and of lieutenants who retired during each of the seven years preceding the abolition of purchase.

But I think he might reduce these if he began the voluntary retirements earlier, and in saying this I propose no additional expense. He proposes to give £1,200, that is at a rate of £100 for each year's service to officers of twelve years' service.

Now it is the same in twelve years whether you give A £1,200, or whether you give £600 to B for six years' service, and at the end of the next six years £600 to C, his successor.

Under purchase, ensigns and lieutenants retired freely at £450 and £750.

You should take them while they are young ; after twelve years' service they are too old to start in a new career, to emigrate or take to a tea plantation in the Himalayas, or to go to the colonies.

I should suggest retirements of £600, £800, and £1,000 after six, eight, or ten years' service.

My Lords, we are told with great parade of the *Corps d'Armée* to be kept prepared for active service on a war footing. The arrangements are somewhat peculiar. There are to be twelve of these battalions at home and six in the Mediterranean, instead of their being all at home together, ready to start all together. This shows the ineradicable propensity of the civil side of the War Office to try to persuade

John Bull that he has got something for his money which he has not got, for these six regiments, instead of being, like those in England, 950 strong, are to be only 800; absolutely weaker by 50 than the four second-class battalions of 850 that will be idling in barracks at home while these are being fetched from the Mediterranean.

I can only imagine that the War Secretary thought it might be a convenient and unostentatious mode of collecting a force at Malta, in case the First Minister, waking from a Homeric reverie, should give the rein to his Hellenic sympathies, and should desire to fight a second battle at Pharsalia, or to crown the edifice of his political career by reviving after the lapse of centuries,

Bella per Æmathios plusquam civilia campos,

wars the wantonness of which scandalised even their Roman chronicler.

Now let me say a word as to brigade depôts, reliefs, and recruiting. The War Secretary says he desires to utilise the brigade depôt buildings, which have cost three millions.

He will be clever if he can do so. These wretched buildings on which three millions have been squandered are practically useless; they barely hold 250 men. They none of them would accommodate an old four-company depôt, which was a much more effective recruiting machine, to use a phrase of the War Secretary's, than some of its more pretentious successors.

As to reliefs, you at once see the unreality of the new system. There is no margin for contingencies. As the number of battalions at home is only the same as those abroad, if a single battalion be wanted for Afghanistan or Natal or Ashantee, both battalions of a regiment must at once be abroad. What hope then will there be for officers or men of relief?

And how are these two battalions to be recruited? By a wretched depôt, 150 strong.

The service battalion of 950 and the Indian or colonial battalion of 800 make in all 1750.

One-seventh of these, 250, will have to be replaced every year, making no allowance for casualties.

Besides this, the War Secretary says no soldier under 20 or under one year's service is to go on service or to India or a tropical climate.

Your depôt must have a number of old soldiers to drill and form the young ones; they will have also some invalids from the battalions abroad. How is a depôt of 150 to keep 250 young recruits besides old soldiers and invalids? It is an arithmetical impossibility and delusion.

One regiment per annum is to be relieved in India. When a regiment once gets there one of its battalions will not be free from Indian service for fifty years. The officers who are to be relieved by dribblets will never be at home in their battalions. The domestic economy and feeling of the battalion will disappear.

My Lords, there is only one topic further on

which I will trouble you, and that is the extreme shabbiness of the proposal that good service pensions should cease on retirement.

The Memorandum, page 10, proposes this. You give an officer a good-service pension; the next week he loses an arm or leg in action, or is incapacitated by wounds and obliged to retire. You deprive him and his family of the reward he has already earned, and throw him aside like a squeezed orange. I do not think the public will like this economy.

The War Secretary proposes to reduce by one half the good-service pensions, a saving on the amount given to the line of about £7,500 per annum. He endeavours to conceal the insufficiency of the amount to be continued by this economical device. I trust it may be reconsidered, and the question dealt with in a more liberal spirit.

My Lords, I have touched on certain grievances which I trust may be remedied—the Welsh Fusileers, the Indian artillery officers, the obliteration of the Indian infantry regiments. I have also ventured to call attention to other points which seem to require reconsideration. As no vote is to be taken I can only commend these questions to the consideration of the War Secretary and the Government. In order, however, that I may not seem to have been exclusively occupied by the critical side of the question, I will conclude by wishing the Secretary for War success in his endeavours to secure the

continuous service of the non-commissioned officers and to improve their prospects; that so he may be able to ensure the stability of our battalions in the field and their good conduct and discipline in quarters.

LIVERPOOL CORPORATION WATERWORKS.

LAYING OF THE FIRST STONE.

Llanwddyn, Thursday, July 14th, 1881.

The Liverpool Daily Post of Friday, July 15th, 1881, gives the following report of the proceedings :—

The foundation-stone of the embankment across the Valley of the Vyrnwy, or, in the vernacular, the Valley of the Banw, was laid yesterday by LORD POWIS, in the presence of a large assembly of the general public and those interested in the event. The Mayor of Liverpool issued invitations to a large number of noblemen and gentlemen, most of whom accepted.

High up on the side of a steep declivity, almost directly over the doomed village of Llanwddyn (which is to be transplanted or submerged by the great waterworks), the side of a rock was excavated and the foundation stone of the embankment—a ponderous slab of Welsh granite—was swung from a derrick over its resting place until it was lowered into position and set in its place by Lord Powis.

The inscription on this stone was as follows :—

CORPORATION OF LIVERPOOL.

VYRNWY WATERWORKS.

THIS FIRST STONE WAS LAID ON THE 14TH JULY, 1881,

BY THE RIGHT HONOURABLE

EDWARD JAMES, THIRD EARL OF POWIS.

WILLIAM BOWER FORWOOD, MAYOR.

ANTHONY BOWER, CHAIRMAN OF THE WATER COMMITTEE.

THOMAS RIGBY, DEPUTY CHAIRMAN.

THE ACT OF PARLIAMENT AUTHORISING THE CONSTRUCTION OF

THE VYRNWY WATERWORKS RECEIVED THE ROYAL

ASSENT ON THE 6TH OF AUGUST, 1880.

THE LATE JOHN HAYS WILSON, CHAIRMAN OF THE WATER COMMITTEE.

THOMAS HAWKSLEY,

GEORGE FREDERICK DEACON,

} Engineers.

JOSEPH RAYNER, Town Clerk.

At two o'clock, when the members of the Corporation and their guests had arrived, the ceremony of laying the stone was immediately proceeded with, and a few minutes afterwards Lord Powis, amid the thundering reverberations of cannon and the enthusiastic cheers of the multitude, declared the first stone of the embankment of one of the greatest engineering works in the world to be "well and truly laid." The Mayor (Mr. W. B. Forwood), wearing his chain of office, advanced to the platform along with Lord Powis, and was followed immediately by Mr. Thomas Hawksley (the senior engineer of the works), Mr. Deacon, Mr. Rayner (the Town Clerk), and most of the members of the Corporation. Upon ascending the platform, the MAYOR said :—

My Lord, it is my privilege to invite you on behalf

of the Corporation of Liverpool, to lay this the first stone of the great masonry embankment of the Vyrnwy Waterworks. This noble embankment, spanning this rocky defile, will ingather the waters of the river Vyrnwy, "whose runnels murmur o'er the shining stones," and transform this valley, which looks so beautiful in its wild and weird solitude, into a lake which, for extent and grandeur of its surrounding scenery, will be unequalled in Wales, and whose plenteous waters will carry the blessings of health and comfort to the teeming population of South-west Lancashire. Thus this desolate valley—lying hidden away in these mountain recesses from the "madding crowd," or even the hum of civilisation—brought to minister to the wants of a great population, will speak in tones of telling eloquence of the oneness of creation and the power of science to link together its component parts and unite them for the advantage of mankind. I now, my Lord, present you with this trowel and mallet with which to lay this stone. It will be a memorial to all time that the municipality of Liverpool, in undertaking this great work, appreciates not only the necessities of the day, but had the foresight to provide for those of the distant future. May the waters which shall flow from Lake Vyrnwy, under God's blessing, convey in their crystal purity and great abundance the germs of health and prosperity to our people.

Mr. Hawksley here presented a trowel and Mr. George F. Deacon a mallet. The trowel bore the following inscription: "Corporation of

Liverpool, Vyrnwy Waterworks.—This trowel was presented by the Mayor, Aldermen, and Citizens of Liverpool to the Right Hon. Edward James, third Earl of Powis, on the occasion of his laying the first stone of the Vyrnwy Waterworks, on the 14th of July, 1881."

THE MAYOR, in handing to Lord Powis the mallet and trowel, said that in undertaking this great work his Lordship had appreciated the importance of providing for the future necessities of a great population, and of bringing the blessings of health and prosperity to Liverpool.

LORD POWIS then laid the stone, and when he turned to the mass of people assembled and said, "I declare this stone to be well and truly laid," the response was a mighty roar of cheers, and the repeated booming and re-echoing of cannons along the valley.

LORD POWIS, who was received with immense cheering, then said:—

Mayor of Liverpool, Ladies, and Gentlemen, I congratulate you on the auspicious day which you have for this great undertaking, which will worthily commemorate the new title by which Liverpool is now distinguished since the ancient borough was converted into a city. This undertaking, like the creation of the new see which has taken place, will tend much to the moral welfare as well as to the material comfort of the people, for no material comfort can be looked for unless the conditions

of everyday life and the physical well-being are present among the great masses of the population. The census now in progress shows how much the tendency of modern life is to draw the population towards the great centres. It is not only London, or Liverpool, or Glasgow, but all towns of considerable size are attracting the inhabitants in the country. This tends, no doubt, to the comfort of many, but it must be remembered also that this great aggregation of the population requires special arrangements for its comforts, for providing it with the materials of life, for overcoming the difficulties which the poor find in getting habitations within easy reach of their work. Modern science fortunately enables you to come to distant parts of the Principality and to convey water from these grounds to the city to minister to the health and comfort of the people. I trust no accident will mar the progress of this great undertaking, and that those who may be spared to see its completion will witness the water turned into this great reservoir on an equally auspicious day as we have enjoyed to-day. Mr. Mayor, Ladies, and Gentlemen, I wish you and the Corporation of Liverpool success in this great undertaking.

At the luncheon which afterwards took place the Mayor proposed the usual loyal toasts.

His Worship then proposed "The Health of the Earl of Powis." He said: In proposing this, the toast of the day, I desire to convey to his Lordship

the thanks of the Corporation of Liverpool for his presence here and for the able and graceful manner in which he has laid the first stone of our great new waterworks. It is peculiarly fitting and appropriate that this ceremony should have been performed by the lord of these ancient manors—the lands of Powis. Lord Powis, whom we are proud to recognise as a scion of the noble house of Clive, has always taken a most warm and most active interest in the welfare of the Principality; therefore not the least pleasing feature to his Lordship in to-day's proceedings will be the consideration that we are about to give Wales her largest and most beautiful lake, exceeding Bala in size and wildness of its scenery; and the masonry embankment to be thrown across this valley will be one of its greatest attractions. Tradition tells us that Owddyn the giant dwelt in this valley, and near his cave there lie hidden untold treasures of precious metals. Fortunes have been lost to discover these treasures; but it has remained for the Corporation of Liverpool to discover the talisman, for in the bounteous stores of water we shall gather here we have found "treasures beyond price." These works when finished will be the largest works of the kind in Europe, and will be capable of supplying a population of 2,300,000. Indeed we have to go back to ancient Rome to find works of equal magnitude. It is a remarkable fact that two thousand years ago the value of water was more highly appreciated than it is by our modern civilisation. The noblest monuments of antiquity are

the ruins of her aqueducts. Rome was supplied by seven magnificent aqueducts, and consumed with her fountains, baths, and fish-ponds, so beautifully described by Pliny, water to the amount of three hundred gallons per day per head of her population, whereas to-day a consumption of thirty gallons is regarded as somewhat wasteful. I desire in giving this toast to gratefully acknowledge on behalf of the Water Committee the very considerate and liberal manner in which Lord Powis has met them in all negotiations, which has very much facilitated their labours and largely contributed to the success of this great undertaking.

EARL POWIS, in responding, said: I thank you for the honour you have done me in drinking my health, and again beg to congratulate the Mayor on the happy auspices under which we have met this day to lay the first stone of so great an undertaking. Knowing the regard which is felt in England for the ties and associations of home and property, it is a great tribute at once to the wisdom and the necessity of the undertaking that Parliament should have so readily granted permission to the city of Liverpool to come to such a distance to acquire so large a property in land, and to remove a village to a new site. The Mayor has adverted to the importance of the water supply ever since the days of the Romans, and I think if we look at the case of Rome and of Liverpool that we cannot have a more striking instance of the progress of science. In Rome engineering was in its infancy. Robert

Stephenson used to say that, do what you will, you could not cheat gravity, but I think that Mr. Hawksley and his professional brethren know how to elude it. The Roman carried his massive aqueducts along the sides of mountains and across the plains to supply Rome with water, for which the modern city of Rome is indebted for some of its greatest attractions. Nowadays the city of Liverpool does good by stealth and conveys its water to Liverpool underground in an invisible manner. I trust that when the nymph of Vyrnwy reappears in Liverpool a fountain may arise to ornament that city rivalling even Italian sculptures. May we not take it that the Roman poets have predicted in some of their romances the progress of science, and that the history of the nymph Arethusa was a typical prophesying by the inspired poet of the progress of science and of such works as we are to-day inaugurating? You will recollect that the nymph Arethusa disappeared from the middle of the Peloponnesus and, passing under a portion of the Mediterranean, bubbled up in the sacred island of Ortygia.* This theme exercised the imagination of the poet Shelley. It gave to the navy, in the days when ships were not gigantic tea-kettles, one of the most dashing of its frigates, and inspired Dibdin with one of the most successful of his nautical ballads. You will recollect the first lines of Shelley's ode to the nymph Arethusa, which, I think, will still typify what will

* An island in the Bay of Syracuse.

soon be the triumphant progress of the nymph of the Vyrnwy to Liverpool :—

Arethusa arose from her couch of snows
On the Acroceraunian Mountains,
From cloud and from crag,
With many a jag,
Shepherding her bright fountains.

I venture to say that when these works have been brought to a successful conclusion, the Corporation of Liverpool will enlist as the heralds of their triumph the genius of the bards of Wales, and that they will give at the first Eisteddfod a prize for the best ode which will sing of the rival claims of Arethusa and the nymph of the Vyrnwy. Truth, however, compels me to acknowledge that the nymph Arethusa did not undertake her subterranean journey from any interest in the water supply either of Syracuse or Palermo, but to escape the unwelcome attentions of one of Mr. Gladstone's pet Grecian divinities. I will not divert your minds from such poetical topics by entering into the more prosaic surroundings of the great works that must be undertaken between this and Liverpool. I hope they will be brought to a successful conclusion, and that Liverpool, which, as the Mayor said, is almost a metropolis to us in North Wales, and in which the ancient Welsh language still maintains its ground, may continue to be not only a prosperous haven where many of our countrymen may find profitable employment, but a successful point of

departure for those whose ambition leads them to seek in the New World a wider scope for their energies.

The following leading article appeared also in *The Liverpool Daily Post* of the same date :—

“Everything smiled yesterday upon the opening ceremony of the great Vyrnwy undertaking. The weather could not have been grander if Mr. Hawksley and Mr. Deacon had devised it along with the other plans. The accommodation for the guests was excellent, the travelling was punctual, and if the long drive of two hours and a half into the wilds from Llanfyllin was somewhat hot and dusty, it passed pleasantly in good company, and served to give just a taste of the labour which has been gone through for the public good by those concerned in the development of the great water scheme. This, perhaps, was the fact with which the pilgrims to the Vyrnwy were yesterday most impressed. It is customary to think of our city councillors as chiefly intent upon that aspect of their position which is expressed by the term municipal honours, and there are undoubtedly many of them who are willing to enjoy the honours and perform as few as possible of the duties. But there are names on the memorial stone placed yesterday which illustrate a devotion to public interests that it would be impossible to

surpass; and if we consider the vastness of the enterprise (which, as Mr. Hawksley showed yesterday, quite baffles the statistical imagination), the inaccessibility of the region in which it had to be conceived and where it must be prosecuted, and the troublesome negotiations which everything of the kind involves, we shall freely concede that a Liverpool Water Committee chairman expends upon his functions an amount of labour and energy which, if devoted to national purposes, would entitle him to the highest honours accorded to patriotism. Publicly and privately the air was vocal yesterday with praises, none the less glowing for being pitched in a sorrowful key, of Mr. J. H. Wilson, of whose long-continued and so far successful endeavours the celebration of yesterday was to have been so agreeable a recognition. His untoward and untimely death had turned into *In memoriam* strains what had been expected to be pæans of compliment. But his lieutenant, who has succeeded Mr. Wilson, is not less worthy of laudation. Mr. Bower's exertions have been incessant and herculean, involving journeys to London often two or three times a week, and an endless miscellany of anxious work such as there are few men, and especially few men involved in heavy business responsibilities of their own, who could or would undertake for the benefit of the community. Practical men, well cognisant of the meaning of such a tribute, will know that we are speaking plain fact when we say that no one could have been got for ten thousand pounds to do what Mr. Bower has done in bringing

the Vyrnwy scheme to its present state of forwardness.

"The preparations and the grand simplicity of the scheme were well brought out, and most scenically brought out, by the spectacle which yesterday attended the laying of the first stone of the embankment. It took place on a lofty platform probably a hundred feet or so above the rude road which overlooks the Vyrnwy, and a hundred and thirty feet or so above the level of the river, soon to be the bed of Wales's greatest lake. Lofty as the platform was, it was overlooked from a yet higher eminence, for the event had completely aroused from customary lethargy a vast area of the quietest of Welsh counties, and from far and near rustics of all ranks had crowded to witness the event of the day. Glancing distantly along the opening valley where the panoramic vista of sweetly outlined and softly tinted hills naturally drew the gaze of all beholders, it was easy for the imagination to realise something of the scene as it will be when the simple and insignificant rivulet which winds between these mountain bases will be stopped in its exit from the valley by the new embankment, and shall have swollen and swollen until the gurgling stream shall have become a smooth and sheeny lake of vast dimensions and lovely environments. Elsewhere the water supply arrangements of great cities have been accused of deforming the fair face of secluded nature. Liverpool, at any rate, is free from that reproach. To the Vyrnwy Valley she brings not only distinction and fame, but added and

sublimated beauty. The Mayor, in his two excellent speeches, seemed momentarily inconsistent when he spoke of the valley as desolate and again as beautiful. Desolate it certainly is not in the ordinary sense of the word, for beautiful it is, and what is desolate can scarcely be called beautiful. The Mayor probably meant solitary—removed afar from the admiration and interest of men. Thousands, nay millions, hear of it for the first time. Many will learn only through the Liverpool water operations how great are the valley's charms. But those are in truth almost superlatively great, and the 'almost' may probably be discarded when the easily imagined prospect of yesterday becomes reality, when the surface of a spacious lake is substituted for the present irregular ground of the picture and reflects the glory of the sky and the beauties of the adjacent scenery in a vast mirror of water gathered from every peak and breast of the watershed, and stored between the graceful undulations of the hills. Such was the scene compounded of actual reality and immediate probability upon which yesterday such splendours as sunshine seldom pours upon an English landscape were lavished. When the stone had been 'well and truly laid' guns were fired from the bed of the lake that is to be, and rockets wasted their brightness in the blazing heights of the effulgent firmament. Yet they did not quite waste their brightness, for it was a new sensation to see this pyrotechny quaintly expending itself aloft in the midday sunlight, and decorating the transparent sky with delicate films, like the tracery of

white watered silk. This crowned the spectacle of which the significance was put into fit practical words by Lord Powis and the Mayor.

"A more festal assembly was held in the pretty cocoa hall which a few gentlemen have enterprisingly rented from the Corporation in order to give the workmen the advantage of wholesome refreshments under comfortable conditions. And here the eloquence became more ambitious and imaginative. The Mayor expressed in graceful and thoughtful terms the significance of water supply, doing justice to all concerned in the procuring of it and to the great ends dependent upon its being procured. And the Earl of Powis, inspired by the occasion, instead of being content with the jog-trot hem and haw with which members of the territorial hierarchy are usually satisfied, remembered that he was a classic and of classic lineage, and connected by office and by honours with a great university, and delivered a speech of which it may safely be said that in literary elegance and charm it could scarcely have been excelled by Canning or Wellesley in the days ere oratory was divorced from, or only linked by a few remaining faint, fragile, personal associations, to its purest fount, the classic spirit of antiquity. The whole speech was a model of its kind, lightly turned but thoughtfully delivered, conceived in perfect taste and applying the myths of ancient fancy as they should be applied to the idealising of modern realities. None that heard it will ever forget how beautifully the story of the nymph of Elis, the attendant of Diana,

was wrought into a symbolism of the subterranean passage of the waters of the Vyrnwy into the midst of Liverpool. Most sincerely do we hope that the climax of this pretty vision may be especially recollected, and that some day we may behold in our city a sculptured fountain worthy, as Lord Powis says, of the noblest ancient art, and typifying in a beautiful manner, plain to all intelligence, the emergence in the midst of our arid, struggling, physically unwholesome life, of the limpid stream which in its native mountains might well suggest to native poesy conceptions as delightful as those which the sweet things of nature prompted in congenial imaginations in early classic days. It was a most fortunate circumstance that the lord of the lands of Powis should thus be capable of casting a halo of classical romance over an event which must live so prominently in our history. The statistics which Mr. Hawksley preferred to those which were inscribed on the large invitation card, give an astonishing impression of the magnitude of the Vyrnwy scheme ; and especially is this felt when we consider the enormous future provision for an as yet inconceivable population, which the great lake will by anticipation make. But for our part, we shall scarcely realise the fulness of the supply until we see around us in Liverpool, not only in constant house supply, but in fountains and abundant street and sewer cleansing, and in all sorts of ways which will appeal to the imagination and susceptibilities of the people, evidences of the intelligent and graceful association of the comforts of

civilised reality with the pleasures of feeling and imagination. Lord Powis's speech will effectually preserve in our annals a memento, if nothing more, of the feelings with which a mind of rare grace and felicity contemplated the commencement of the great Vyrnwy waterworks, and which were aroused in many other minds by his appropriate eloquence."

DINNER OF THE SALOP CHAMBER OF AGRICULTURE.

Saturday, January 21st, 1882.

THE following report is taken from *Eddows's Journal* of Wednesday, January 25th, 1882 :—

THE EARL OF POWIS, who was received with cheers, said : The toast I have to propose to you is the health of "The Clergy and Ministers of other Denominations." I am sure you will not drink it the less heartily upon this occasion because it includes our excellent President. In a country parish the clergy are an important element. They associate with and unite all classes. On them falls the burden of the daily and weekly supervision of rural education, which is as important to the farmer as it is to the labourer, because the farmer finds that he must guide the plough with the head as much as, and perhaps more than, with the hand ; and at the same time that he needs intelligent labourers to deal with complicated machines which are cheapening the labour of the farm. But above all, in these days of School Boards, the clergy and ministers of all denominations where there are denominational schools perform a great work for the ratepayers in assisting in keeping down rates. If

you look into *The Shrewsbury Chronicle* of yesterday you will see there tabled a certain number of Board and Voluntary Schools, and that the Board Schools cost on an average £2 4s. a scholar, whilst Denominational Schools are maintained and managed for £1 12s. Now, considering how many parishes there are in Shropshire that have not yet found it necessary to resort to a School Board, you may judge that if you wish to increase your rates the shortest cut would be to turn the clergy and ministers out of your schools.

But we are now menaced with a new code, which seems to puzzle all the uninitiated. Mr. Mundella is an enthusiast in the cause of education, and I dare say that as Mr. Mechi found making razors more profitable than farming, the Sheffield blades do not very much care whether the education rate is one shilling or two shillings in the pound. At all events, all local managers are very much frightened, and believe Mr. Mundella is going to lay increased burdens on all voluntary schools. For one thing, he proposes to abolish the cheap pupil teacher, and to force the smallest schools to have more highly paid assistants. I think that if Parliament were to pass a law or an article in a code that all of you were to be bound to keep nobody but grooms, and to discharge all your helpers, you would not expect to find that at the end of the year any very great economy had resulted in your stables. But I must say also that the clergy are entitled to your sympathies, because in some of those eastern counties

where the glebes are larger than they are here the clergy are suffering great distress from the badness of the seasons, for many of them are totally unable to let their glebes.

The other day I observed that Mr. Gladstone presided at a dinner of his tenants at Hawarden, and he told them that one of the subjects which would occupy the attention of Parliament next Session would be local government for counties. Now that is a phrase which is capable of an infinite variety of meanings. I have no doubt that before the Bill is passed through Parliament Mr. Gladstone will have prepared a great number of very unexpected surprises for all persons interested in that large and difficult subject. How cleverly he managed with the Malt Tax, when he first proposed to abolish that tax, or, to speak more correctly, to change it into a beer duty. How little did those victims of Sir Wilfrid Lawson's permissive legislation—the brewers and licensed victuallers—imagine that he was going to make Messrs. Bass and Allsopp pay a great deal more for beer than they had ever done for malt—and then, when he had taken up a question which had been warmly discussed among agriculturists ever since the day when Lord Darlington was the first member for South Shropshire, how little did the cultivators of arable farms expect, when the county was first divided, that he would open the mash tub to Indian corn and to every sort of nastiness that chemical science could invent, and would see the price of the best barley go down, down, down, like a

couple descending a country dance to the tune of
"Pop goes the weasel."

Such blow no other hand could deal
Though gauntleted in glove of steel.

Then Mr. Gladstone said that he hoped by means of county government to confer the same privileges on county people as were possessed by the inhabitants of towns. Now, with all respect to our worthy Deputy Mayor, I hope Mr. Gladstone's new scheme will not be a servile copy of the Municipal Corporations Act. If it is it will only lead to disappointment and muddle. You may have a Mayor of Shrewsbury but you cannot have a Mayor of Shropshire, because the area is too extensive. There are very few things for which the county itself is the best unit of area. I apprehend that nobody would dream of disturbing the Poor Law Unions. You might rather simplify sanitary matters by increasing their powers. As to highways, the complaints we hear in Quarter Sessions mostly proceed from the larger districts which are found somewhat unwieldy to manage. But you cannot bring farmers from the Clee Hills or from Botfield's Cross, on the top of that fertile land in Mainstone of which our President spoke so hopefully to-day, to discuss the mending of every rut.

Here let me say that the only matter connected with county expenditure which it seems to me it is at all desirable or necessary should remain with the Court of Quarter Sessions is the police rate. As

long as the magistrates administer justice and form the Court of Quarter Sessions all others may be dealt with like poor rates or highway rates. Of course I am not saying how they are to be raised : I am merely speaking of management. But, as the police rate is only a penny, and no further increase of establishment can take place without the sanction of the Home Secretary, on account of the subvention given to the police, no change in the Administration would be likely to effect any saving to the rates.

Well, gentlemen, there are, of course, in times of great depression remedies proposed, just as in times of great epidemics innumerable remedies are to be found ; but they are generally discordant. One of them is a Minister of Agriculture. Now I think the best Minister of Agriculture is the "Clerk of the Weather Office" if he is propitious. But I think that, looking at the practical working of our Government, we have no reason to complain that we have been under the Lord President of the Council. Whatever it may be in theory it is better practically to be attached to a powerful office than to have the whole of a small department to ourselves, and I would ask you whether, if you had had half a dozen Ministers of Agriculture, you would have been so well cared for during the trying times of the cattle plague and pleuro-pneumonia as, taking each party in the State, you have been under the Duke of Richmond and under Lord Spencer. Well, gentlemen, I will not pursue that topic further ; I will only say that if I were asked to select any particular

person from any particular class of persons for the office of Minister of Agriculture I should say let us select one of those persons whom Gulliver met with in Laputa, who was able to extract sunshine from cucumbers.

I will conclude with a wish—the fulfilment of which would be beneficial to the clergy as it would be to all of you—and that is, that during the ensuing year the prosperity of agriculture may so improve that the clergy may be able to find tenants for all their glebes. I beg to couple with the toast the name of Mr. Corser.

PRESENTATION OF COLOURS TO THE ROYAL MONTGOMERYSHIRE MILITIA.

Tuesday, May 1st, 1883.

THE following account of this event is taken from *The Shrewsbury Chronicle* of Friday, May 4th, 1883, and, being of considerable interest, is given in full.

Welshpool, from an early hour, was *en fête*, on the occasion of the presentation of new colours to the late Royal Montgomeryshire Militia, a name that has now passed into that of the 4th Battalion of the South Wales Borderers. The prefix "Royal" was granted to the regiment on its return from Ireland after the rebellion. In the year 1854 they, with other Welsh militia regiments, were turned into "Rifles." Having no further use for colours, they were, with great ceremony, placed on the west wall of the parish church, in 1872, Major Harrison, then Lieutenant, carrying the Queen's colours. By the sweeping reforms that have lately taken place under the territorial system, this regiment has been made the 4th Battalion of the South Wales Borderers. The 24th Regiment of the Line, then having its *dépôt* at Brecon, lost their old title of the 2nd Warwickshire Regiment, and have taken the title emanating from the Royal Brecon Militia, who, some years back, were changed into the Royal South Wales Borderers. Thus both the militia battalions lose their "Royal"

title. The old 24th used to be called "Howard's Greens," as supposed from their old facings, which were green. They also were named the "Bengal Tigers." The honours they bear on their colours are many and honourable. Major Harrison's grandfather was captain with them when in Ireland. This ceremony, therefore, was invested with unusual interest. Flags were flying from the houses and shops in the principal thoroughfares, and the sounds of martial music, with the scarlet uniforms of between 600 and 700 fine-looking and well-equipped civilian soldiers, who were up at Welshpool, going through their annual training, with a peerless May-day of brilliant weather, contributed largely to minister to the joyous feelings of those assembled to witness the presentation by the Earl of Powis of the new colours to this gallant regiment of militia, whose prestige stands so high in the records and annals of the militia regiments of this country.

Shortly after eleven o'clock the regiment assembled in Powis Castle Park, and after going through a number of movements, up to twelve o'clock, Earl Powis was descried in the distance, in the uniform of a Lord-Lieutenant, and he came on the ground, mounted on a splendid charger, accompanied by Colonel Heyward the honorary colonel of the regiment, and the only officer now attached to the regiment who was commissioned on the embodiment of the militia in 1852, and Sergeant John Sayce and Private John Evans, of the Montgomeryshire Yeomanry, as orderlies, his Lordship being received with

a general salute when he rode down the line. At this time there was an immense concourse of spectators upon the ground, together with a large number of carriages, containing the *élite* of Montgomeryshire.

The regiment, which was under the command of Lieut.-Colonel Crewe-Read, was formed into three sides of a square, and his Lordship, having dismounted, inspected them. Previous to the presentation, a pyramid of drums was formed inside the square, and the colours were brought there by two non-commissioned officers, from one of whom the Queen's colour was taken by Major Harrison, and placed upon the drums by Lieutenant Pakenham, the senior subaltern. The regimental colour was taken by Major Lloyd, and placed upon the drums by Lieutenant Pryce.

At this period upwards of forty of the surpliced choir from Christ Church, at the town end of the Park, headed by the Rev. J. E. Hill, vicar of Welshpool, came upon the ground and took up their position in the open front of the square ; others taking part in the ceremony were placed on the opposite side of the pyramid of drums. Lord Powis was accompanied by the Marquess of Londonderry, Mr. S. Salter (Mayor of Welshpool), wearing his chain of office, and Miss Salter, his daughter. The choir then sang the hymn, "Brightly gleams our banner," the band and the people assembled joining in the chorus. A short service was read by the vicar, after which the Queen's colours were handed to Lord Powis by Major Harrison. Lieutenant Pakenham advanced,

and dropped on his right knee, when Lord Powis presented him with the Queen's colours, adding, "I give unto your keeping the Queen's colours of this regiment." The regimental colours were handed to Lord Powis, who presented them to Lieutenant Pryce, amidst applause.

THE EARL OF POWIS, in presenting the colours, after addressing himself to Colonel Heyward, Lieut.-Colonel Crewe-Read, the officers, non-commissioned officers, and soldiers of the Montgomeryshire Militia, said that he now had the honour of presenting to them the colours which formed part of their equipment as members of the distinguished regiment with which they were now linked, the 24th South Wales Borderers. He had referred to some old army lists, and found that the Montgomeryshire Militia had taken a very considerable share in the militia services of the country, and had responded to every call that had been made upon it. He found that in 1789 the regiment was first embodied. His great uncle was then the colonel, and he commanded it for a considerable period in various quarters in the South of England. They were at Dover, Portsmouth, and Weymouth, and during the time he was in command of his regiment at Weymouth, he had the honour of giving an entertainment to King George the Third and Queen Charlotte on one of their summer visits to that favourite watering-place. He found also that in those days they had been originally enlisted only for service in England and Wales. When it was desired that the services of

the English and Welsh Militia regiments should be extended to Scotland and Ireland, the Montgomeryshire Militia volunteered to extend their services, and the record of their services contained a letter from Lord Sidmouth, the Secretary of State, thanking the regiment for their services on behalf of the King's Government. The regiment to which they were linked was one that had taken part in all the greatest campaigns, and in nearly all of those under the great Duke of Marlborough—campaigns in which the British army first assumed its present state—and what then used to be called a standing army. It was a new military institution that in those days was looked upon with some apprehension, but was now found to be one of the greatest securities in the modern state of Europe for their civil and religious liberties. The great possessions they had in colonies all over the globe without an army would cut but a sorry figure by the side of the great armies of the continent. They had not an army upon which they could rely to assert and maintain the dignity of Great Britain without their militia and reserves. The South Wales Borderers took part in the Duke of Marlborough's campaigns, and in spite of all the powers of France he led the British armies at once from the Low Countries to the Danube. In more recent times they had taken part in the Peninsular War, and after five years' campaign under the Duke of Wellington, and after many vicissitudes of fortune, marched through Spain and Portugal, thus releasing the Peninsula from the invader. About

1804, the regiment also took part in the first expedition to Egypt, an expedition which circumstances at the present time invested with more than ordinary interest, an expedition in which the navy, under Lord Keith, seconded the land forces under Sir Ralph Abercromby, as gallantly as last year the navy, under Lord Alcester, assisted the army under Sir Garnet Wolseley. In the former war the victory was marred by the death of that gallant commander, Sir Ralph Abercromby, who fell in the moment of victory. He was happy to say that the late campaign had not been marred by so untoward an event. He believed that they had one in their ranks that had fought in that campaign. As the sphere of duty of the militia had been somewhat enlarged, their training formed a qualification for officers entering the line, and the Government looked to their affiliation to the battalion as one great source of recruiting for the line, of providing for their Queen and for their country, the services of men thus brought together, not as in continental services by the conscription, but serving of their own free will as British volunteers. He felt sure that they would always be proud to respond to the calls that might be made upon them, and that they would always be ready to assist their comrades of the line in filling their ranks by recruits from that neighbourhood. If ever their services should be required for the defence of their country, let their motto be, "Ready, aye, ready, for the field."

LIEUT.-COLONEL CREWE-READ said that he had

great pleasure in returning thanks to Lord Powis for the honour he had done the battalion in presenting the colours. He felt certain that it was the ardent desire of every member of the battalion that those colours should never be disgraced. He could vouch for it that if the time came for them to take the field, it would be a day that would stand out boldly in their minds, and a day upon which they would signalise their desire to do their duty as became the soldiers of Montgomeryshire. The regiment was under a deep debt of gratitude to Lord Powis and his ancestors for many benefits received from them. It might not be out of place if he informed his Lordship that the militia of that county was larger, in proportion to the population, than that of any other county. He thought it was an evidence that the hearts of Welshmen were in the right place, and that they would be ever ready to serve their Queen and country. He was sorry that the duty of returning thanks had not fallen into the hands of a more eloquent speaker, but he could assure his Lordship that they all tendered him their most heart-felt thanks.

The regiment re-formed line, and the colours marched to their place in the line during the playing of "God save the Queen." The regiment then gave the general salute, marched past, and advanced in review order, after which they escorted his Lordship to the Town Hall to partake of luncheon.

OPENING OF POWYSLAND MILLS, WELSHPOOL.

September 18th, 1883.

THE proceedings were commenced in a room on the ground-floor, where the first process in the manufacture for which the mill was opened was carried out. There, at the request of Mr. Pryce Jones, Lord Powis turned on the first steam by signalling with a bell. The machinery was then placed in motion, and the company witnessed the process of working the "devil" machine into which the wool is first placed. The machinery having run for some time—

LORD POWIS said: Mr. Pryce Jones, I have great pleasure now in declaring the Powysland Tweed Mills to be open, and in congratulating you on the favourable auspices under which your work here is begun. The aspect of the town to-day, the decorations on the houses, the crowds which attended the passage of your procession in the streets, the presence of the Mayor, all attest the interest which the completion of this work has excited in the town and neighbourhood of Welshpool, and the hearty welcome with which they hail its opening. For many years the flannel trade

of Wales has been famous ; in days when steam was not so fully developed, when means of communication which now exist had not been created, the humble water-mills which were turned by the Severn and its tributaries had not so many formidable rivals to compete with as they have in later times. But the progress of the sciences has reached even Montgomeryshire, and now, by the assistance of the railways, we have cheap coal, too, as well as Lancashire, to turn your machinery, and we have cheap and expeditious means of transit to carry away your manufactures to their various markets. In a town like this, of moderate size, where the establishment of a mill gives great opportunities for employment of young people of both sexes, they have the advantage of living comfortably at home, they have the advantage of breathing a pure country air, and of obtaining wages in aid of their parents. They are free from the heavy atmosphere of our great manufacturing centres. In Newtown you have already developed large works for the manufacture of various woollen fabrics ; you have a warehouse to attract the customer and to give purchasers easy means of buying and selection ; and you have to-day set in motion a work in the sister town of Welshpool, which will increase your undertaking and benefit largely, I hope, those connected with it, as well as the neighbourhood. These are not days in which one part of Montgomeryshire can be supposed to be the rival of another in trade. Newtown and Welshpool alike, with Llanidloes, have to compete with Lancashire

and the foreigner, with commercial competition at home and sometimes hostile tariffs abroad. Newtown and Welshpool may be called sister towns; they have common interests, they have common wants. The differences which exist between them are only like those which, in any well-regulated family, form the chief charm of sisterhood, and I sincerely trust that these mills may enjoy prosperity, and that we may congratulate you for many years on the success of your spirited, aye, and public spirited efforts to promote the welfare of the county, and the towns of Newtown and Welshpool, and to develop their united industries.

His Lordship then called for three cheers for Mr. Pryce Jones and the Powysland Tweed Mills, and subsequently Mr. Pryce Jones called for three cheers for the Earl of Powis, all of which were heartily given.

LORD POWIS, in responding, said he was much obliged to them for the kind manner in which they had drunk his health, and he assured them it gave him great pleasure to take part in the ceremonial of that day, because he thought the occasion which had gathered so many of them together was one likely to be very beneficial to the town. It was very gratifying to see the old walls of the factory which, from time to time, had been lying unemployed, instinct with new life and furnished with the newest machinery, whilst the fact that the building, which had lasted so many years, was in a sufficiently good state to bear the strain and to warrant the

insertion of so much new and costly machinery, showed the substantial and excellent manner in which it was originally built. There was no doubt that a mixture of manufactures with agriculture developed very greatly the means of employment of our population. In the early days of our manufactures no doubt the hands in the factories suffered great hardships. The hours were almost unlimited. Little children and delicate women were dreadfully overworked, and it was only after much conflict that Michael Thomas Sadler and Lord Ashley, better known to the present generation as Lord Shaftesbury, succeeded in carrying the ten hours a day system. Since then care had been taken to provide for the education of factory children; before education was made compulsory over the country legislative provision was made for factory schools. After the passing of the Act the first half-timers were factory hands, and many pedagogues, who had thought that many hours a day were necessary in school, were much astonished to find that children half the day in school very often made greater progress than those who were dozing over their books the whole day. Now they might contemplate the extension of their manufactures without any feeling that those who were in the mills were suffering either in body or in mind. He sincerely hoped that the future of those mills might be as successful as they all wished, and he was sure they would prove a great addition to the town and neighbourhood of Welshpool.

OSWESTRY GRAMMAR SCHOOL.

Monday, October 1st, 1883.

OCTOBER 1ST was Speech Day at Oswestry Grammar School, and the prizes were distributed by the Earl of Powis, Chairman of the Governors. A short preliminary service was held in the chapel, and the Governors, visitors, masters, and boys afterwards assembled in the schoolroom. The Chairman's table was well laden with the prizes, consisting of handsomely bound books which were stamped for the first time with the arms of the founder, David Holbache, and his arms were also engraved on the silver badges worn by the boys on their caps. *The Oswestry Advertiser*, of October 3rd, gives the following report of Lord Powis's speech on that occasion :—

Ladies and Gentlemen, and young gentlemen, who form by no means the least important part of the audience to-day, we are assembled at a slightly later period of the year than usual because the authorities desired that the prizes of the year should be stamped with the arms of the founder, and to discover correctly the arms that should be borne by the School in his memory has been a matter of considerable inquiry, research, and curiosity, for the

determination of which you are very much indebted to the trouble Lord Harlech, Mr. Stanley Leighton, and Mr. Charles Wynn have taken on the subject. Of course, we know that shields are always of two colours, the golden side and the silver side, and therefore you will not be surprised to learn that everybody does not acquiesce in the determination they have come to, and that some think that three boars' heads should be borne on your escutcheons. I see that the founder's arms are stamped upon the prizes you have earned during the last half-year, and that they already adorn the caps which you wear in the cricket field. In a school like this the common games in which you indulge seem not only to strengthen your minds for the pursuit of your studies, but also to develop and stimulate that feeling of a common unity and a common brotherhood which is the great advantage of all our ancient foundations. In these days you have, as regards your studies, great advantages. In former days the branches of study were very limited, and a boy who did not happen to have a taste for Latin verse, or to have got a facility for Æschylus, found a difficulty not only in distinguishing himself, but also in acquiring the necessary discipline. At the present day the danger lies rather on the other side, that you are distracted by the many branches of study, and that you should try to grasp more things than the youthful mind can embrace at once. But still, at the same time, the modern system gives you greater liberty of choice between classics and mathematics, and modern lan-

guages and those arithmetical and other studies which are useful for the active professions and afford every boy a chance of distinguishing himself, and of coming out of this school better informed than when he entered into it.

Of course, there is always a little danger of your thinking too much of your cricket and other pastimes. Some of us may remember the late Sir George Cornwall Lewis's humorous remark that in the Universities of Oxford and Cambridge the students pursued their studies in the intervals of their amusements. I think from the report made of you by the Examiner, and from the number of prizes I see before me, that you are preserving the golden mean, in your care for the mind as well as the body. I will not ask you to accept my single authority on a question like this ; I will ask you to turn to your Virgil, and there you will see that in the early days of Rome, when military glory was almost the engrossing passion of the Republic, and the arts had scarcely begun to be cultivated, when the influence of Grecian literature had only just begun to leaven Roman thought, and Roman poets themselves spoke of the savage roughness of the victorious country, Virgil exhorts Pollio, one of the greatest generals of the declining Republic and the nascent Empire, to let the studies and triumphs of peace symbolised in the ivy be mingled with the victorious laurels of the conqueror, and therefore when you distinguish yourselves in the cricket field or at football, I will ask you also to consider the charms of the library

and the study, and say to you in the words of Virgil—

———— hanc sine, tempora circum,
Inter victrices hederam tibi serpere lauros.

I am very glad to see that, besides the school prizes which have been won, several of the pupils of this school have gained distinctions in the local examinations of the University of Cambridge, which give to those who desire to test their progress, and especially those who are not going to the University, but intend at an earlier age to join the active pursuits of commercial or professional life, an opportunity of showing that they have not wasted their time here, and also to give to their relations the happiness of seeing a certificate of undoubted merit, which may be relied upon as a proof that they have made good use of their time. From my own connection with the University of Cambridge, I am very glad to find that Oswestry School has associated itself with the Local Examinations of that University.

WYNNSTAY WEDDING.*

August 26th, 1884.

LADIES AND GENTLEMEN, the first marriage in a new generation of an ancient family is an event which impresses our feelings and touches our imaginations in a very special manner; and this holds true, not merely to those who form the intimate family circle, and are connected by ties of relationship and friendship with the bride and bridegroom, but is felt by the surrounding neighbourhood, to whom the history of a great house is part of their local traditions.

And what is the district to which I apply the term of neighbourhood?

In four counties of North Wales, and over the Shropshire border, flags are fluttering in the breeze, bells are pealing, town and country are joining together to celebrate this union as an event which makes a mark in the history of the Principality, and is an epoch or period of our times.

There is no nation which treasures up the records of its past more jealously than the Cymry. Its pedigrees preserved in many a family with sedulous care carry us back to a long ancestral past, where

* Marriage of Herbert Lloyd Watkin Williams Wynn and Louise Alexandra Williams Wynn.

family history blends itself insensibly with legendary lore.

The young couple will see in all the marks of good-will that have been lavished upon them, how deep is the feeling for the manner in which their parents have throughout life discharged the duties of their position.

Each parent will feel the sincerity of the goodwill which knows that sympathy and affection shown to the new generation is the most grateful and sincerest homage which can be paid to the old.

And now, ladies and gentlemen, let me ask you to give full scope and rein to those feelings of sentiment and sympathy which this occasion and this assembly has inspired in all our hearts, and to join with me, in all sincerity and truth, in wishing long life and happiness to Herbert and Abise Williams Wynn.

OPENING OF NORTH WALES COLLEGE,

Bangor, October 18th, 1884.

GENTLEMEN, we are now assembled to inaugurate an institution to which many look forward as the commencement of the development of higher education in Wales, as a link between the elementary schools and grammar schools on the one hand and the universities on the other ; an institution which may enable our countrymen to develop and utilise the literary tastes and the poetical temperament of the Cymry.

That our work is important and is likely to prosper is shown by the liberal grant which this college as well as its sister colleges of Aberystwith and Cardiff have received from the Government and Parliament, an assistance which I may venture to say we should not have received had we not had on our side the personal sympathies of the Prime Minister.

At the recent meeting of the British Association for the Advancement of Science at Montreal, a meeting memorable as the first instance in which a learned English Society has held its annual meeting in one of our colonies, one of the learned speakers warned the students of science not to let their studies become too mechanical.

He said that the instruments with which Newton made his great discoveries were much less perfect

than those of the present time, and that when startled by some unexpected results he often had to investigate and consider whether the instrument was not at fault.

And this is as true of purely literary studies as of mathematical research. What can be more mechanical than cram? Consider what marvels not only of erudition but of industry the early writers must have been.

It is very doubtful whether the works of Homer were all written in the first instance. Certainly they were perpetuated and handed down by rhapsodists or minstrels who recited them in public. Until collected by Pisistratus they certainly depended almost entirely on oral tradition. How did Homer acquire his knowledge, or, many centuries later, how did Shakespeare?

How fared it with the child learning his letters before the Greek alphabet and Roman letters were invented? Look at the Ogham inscribed letters in our own country and cuneiform inscriptions cut on the great rocks of the Assyrian Empire, and consider the difficulties with which the acquisition of the simplest knowledge, the composition of the briefest record of events was invested.

Look at the Egyptian hieroglyphics, more elaborate and puzzling than the Chinese alphabet. And what were their substitutes for books? Waxen tablets, rolls of papyrus, to be compared with our paper in nothing but the name.

Then, again, the letters of Greek and Latin manu-

scripts even coming down to the Christian era are so obscure that there are probably not half a dozen persons in this room who could decypher or read off fluently a manuscript of the New Testament of the first four centuries.

Consider Homer, the first poet, Herodotus, the first historian and traveller, the Greek dramatic poets, Livy's voluminous history and the works of Cicero in Latin, the enormous mass of the Talmud and other commentaries on the Hebrew Old Testament, the voluminous writings of the early Christian Fathers, the patient labours of the Greek scholiasts, and you have masses of erudition of all sorts, marvellous alike in quantity and in quality, collected and recorded under every possible difficulty.

Let me give you another illustration of the difficulty and cost of obtaining writing materials.

In the decay of learning which followed the breaking up of the Roman Empire, the monks, too unlearned to care for classical learning, used by chemical process to obliterate the writings on the old parchments, and write their own theological treatises upon them. These latter writings have in turn been obliterated and the original characters restored; and so many valuable fragments of Greek and Latin authors rescued from oblivion. Manuscripts thus treated are called palimpsests.

Gentlemen, in the present day, when we have not all these difficulties, it becomes more and more apparent that industry and perseverance will lead to success much more than uncultivated genius.

The history of your own friends or rivals, of your schoolfellows and contemporaries, will abundantly prove this within your own experience. It is well that it should be so. The sacred fire of genius is vouchsafed to few, but industry and perseverance are gifts which every man may acquire for himself if he wills it. It is in the domain of the imagination that genius is all-triumphant. It is of the domain of the imagination that Pindar spoke, the greatest of all lyric poets, who (living in an age when the bard or minstrel discharged the functions of poet and statesman, of philosopher and historian, teaching agriculture by his pastorals, state policy by his tragedies, and forming the minds and the patriotic feelings of his countrymen by his historic ballads) inveighed against his detractors in that splendid burst of enthusiasm which Bishop Heber has rendered in words scarcely less spirited than the original.

Yes ! He is wise whom Nature's dower
Hath raised above the crowd.
But, trained in study's formal hour,
There are who hate the minstrel's power,
As daws who mark the eagle tower,
And croak in envy loud.

And, therefore, though I should not recommend the most industrious gerund-grinder to aspire to rival Æschylus or Demosthenes, or the most perfect master of the rhyming dictionary to consider himself a second Shakspeare or Milton, unless he be conscious within himself of the poetic fire which industry may adorn but cannot impart, I should, for the guidance of your

lives venture to recommend to you the little fable of the hare and the tortoise, rather than the lines which I have just quoted.

But you must not allow yourselves to be puffed up with the vainglorious feeling of our immense superiority to former ages. Those who, in a lettered age, know nothing, or cannot read, are absolutely more ignorant than their forefathers. If you know nothing of the history of your country you are more ignorant than the Greek peasant two thousand years ago. He handed down in ballads the great deeds of his forefathers. As letters increase memory is less cultivated, and therefore less strong, and so we in Wales have lost many traditions of our legendary hero, King Arthur, just as in Scotland the minstrelsy of the Scottish Border was rescued at the eleventh hour by the zeal and industry of Sir Walter Scott, a service which had been previously performed for English ballad literature by the labours of Bishop Percy.

I should recommend those students who intend to cultivate classical literature to make themselves masters of Lord Macaulay's *Lays of Ancient Rome*. Then, when they find Roman history rather dull and Livy a little difficult, they will see how Lord Macaulay, distinguished as a writer, considerable as a poet, and a great parliamentary orator, had imbued his mind with the spirit and history of bygone times, and invested with poetic charm some of the most conspicuous events of the Roman Republic.

Well, then, if you know nothing about the Roman

wall in the north of England ; if Rodney's Pillar and Offa's Dyke are no more to you than any milestone or common parish boundary ; if the sign of the Royal Oak is no more suggestive to you of historical recollections than the Dog and Duck, you are far, far behind the Arcadian shepherd, who, a thousand years before the Christian Era, as he sat piping to his flocks, beguiled the livelong day by chanting to his comrades the Labours of Hercules, the Valour of Achilles, the Statecraft of the King of Ithaca, or those unrivalled charms of the wanton Helen, which for twenty long years put both Europe and Asia in a flame.

You, the students of to-day, have no material difficulties to overcome. You have all mechanical appliances in perfection. The road up the peaks of Parnassus has for you been macadamised with manuals. Your difficulty is in the scope of human erudition. If you begin to apply yourselves steadily to whatever subdivision or branch of knowledge you may devote yourselves, you will soon find that in the nineteenth century there is no more a popular than in the middle ages there was a royal road to learning. But there is one great advantage which you possess. The great stream of modern literature is practically confined to three languages : English, the language of commerce, of navigation, and engineering ; French, the international communication of society, the international language of statesmen and diplomatists ; German, the language of patient thought and philosophic investigation.

At the time of the first revival of learning, in the early days of that great movement that culminated in the Reformation, when Latin was the language of learning, the Dutch Universities exercised great influence over thought. They produced Erasmus, the pioneer of the Reformation ; Grotius, the founder of international law. But now that Latin has ceased to be used their influence is confined to their own small provinces.

Similarly when lately the Cymrodorion Society sent out questions as to the comparative use of Welsh and English in schools, all those who were connected with education answered that, though it might be desirable to give some instruction or explanation in Welsh in elementary schools, for all the deeper studies English was the more suitable language, because Welsh was destitute of the scientific terms, the terminology that English possessed.

Gentlemen, the future of the college depends on the wisdom and good sense of the governors, the council, and the students. It is easy to make a bad beginning ; it is most difficult to repair one. Much depends on the first students during the three first years. If they cultivate a high moral tone, if they are noted for their good manners and their industry, they will have performed their part, and that not an unimportant one, in establishing its foundation.

To the parents and friends of the students we look that they should be in a position to make the most of their time here ; that they should come well

grounded in their preliminary education and not be sent here to learn their Greek alphabet at sixteen.

In the administration of the College, difficulties would arise from time to time. The zeal of the council must not let them be betrayed into magnificent extravagance in their expenditure. Other questions will occur in which differences of opinion would have to be recognised, but they must be met not by intolerant agitation but by academic discussion ; by consideration of views and arguments from all sides, not by preconceived prejudices, and driving theories and hobbies to extreme conclusions. If the College succeeded it would, in common with the Friars School, no doubt prove a great attraction to the city, and bring many persons there who were seeking a good and cheap education for their children.

If the College *is* to succeed, its administrators must believe that full and fair discussion will in the end lead to right conclusions ; they must act in the spirit of the old Welsh proverb, "Y gwir yn erbyn y byd " (Truth against the world).

VISIT OF THE MARQUIS OF SALISBURY TO WELSHPOOL.

April 22nd, 1885.

THIS visit of the Marquis of Salisbury to Montgomeryshire was of special interest, as the General Election following the passing of the new Franchise Bill and the Redistribution of Seats Bill was drawing near. The Liberal Government, with Mr. Gladstone as Prime Minister, had been in office for six years, during which period the defeat of British troops by the Boers at Majuba Hill had taken place, and the Government had meekly withdrawn from the disputed district; the massacre at Isandula by the Zulus; the troubles in Egypt; the fighting in the Soudan; and the murder of General Gordon at Khartoum, were further disastrous events that had happened; and the country at large was in a state of anxiety about the disturbances in Ireland and what was to be done to remedy the unhappy state of affairs in the sister island. *The Oswestry Advertiser* gives the following report of the speech of the EARL OF POWIS, who presided on this occasion :—

Gentlemen, it now becomes my agreeable duty to welcome on your behalf Lord Salisbury, and to ask

you to give him a hearty welcome on this his first visit to Montgomeryshire. From the day when he entered the House of Commons, the noble Marquis has taken an active and prominent part in political life, whether in or out of office. In conjunction with Lord Beaconsfield he arrested the march of Russia upon Constantinople, and at the Congress at Berlin he, with Lord Beaconsfield, curbed Russian ambition in a manner which we should gladly see imitated by the Government of this day. What is the position in which we find ourselves after a lapse of six years, during which Mr. Gladstone has held the reins of power? Ireland has been a scene of continual disturbance; of murders the perpetrators of which have never been discovered; of the barbarous maiming and mutilation of cattle, which would disgrace the most savage tribes of South Africa. The law has had no terrors except for those who have been boycotted for observing it. At home we have had a period of agricultural and commercial distress from which no class, no form of industry, has been exempt, and of which, alas, we do not yet see any glimmer of a termination. In foreign affairs we have a system of meddle and muddle, of uncertainty and vacillation, in which Egypt, South Africa, and Afghanistan have vied with each other for a disgraceful pre-eminence.

Some years ago a great Parliamentary orator was stumping the country in his most warlike mood; at that time he had no words more civil for an old ally of this country than "Hands off, Austria." Has he the pluck now to say "Hands off, Russia"? His

reverence for Holy Russia ; his fantastic admiration for the Greek Church, of which the great White Czar, the emperor and autocrat of all the Russias, is a sort of temporal head ; was somewhat aptly symbolised when, in the Ionian Islands, to which he proceeded as her Majesty's Special Commissioner, he did obeisance, and kissed the hand of the Greek Bishop.

When Lord Wellesley, some years ago, concluded a brilliant career as Governor General of India—a career very different indeed from that of Lord Ripon, a career which was illustrated by the taking of Seringapatam, the memorials of which you may see in the two cannon formerly belonging to Tippoo Sahib, now at Powis Castle—the Sovereign, in acknowledgment of his services, gave him an honourable augmentation to his coat of arms, the well-known Latin motto to the effect that he had extended the Empire of his country over the Garamantes and over India. If the Emperor of Russia is not very soon in a condition to arrogate to himself this addition to his already numerous titles, it will not be the fault of Her Majesty's Government. Gentlemen, when I consider their vacillation and withdrawal in South Africa, after Majuba Hill ; the battles fought last year at Suakim ; the Indian railways to Quettah and Candahar spitefully taken up because Lord Beaconsfield had laid them down ; the utter want of a definite policy, whether civil or military, which, as far as we can follow it, is now marking the Ministerial course in Egypt ; I am tempted to speculate whether the

Prime Minister, when he reads the lessons in the church at Hawarden, ought not to take to heart the injunction of St. Paul, not to fight as one that beateth the air. It seems to me that the Apostolic injunction is just as applicable to a statesman who is allowing the country to drift into war, to a Minister who is carrying on a campaign, who is directing the policy and the destinies of a great nation, as to the spiritual conflicts of the individual Christian.

And now, ladies and gentlemen, what shall I say of the fate of General Gordon—of that gallant soldier, who, in a cold and indifferent generation, was given to us to show and to enable us to appreciate, what in former days had been the military energy and religious enthusiasm and spirit of the crusader. Just as a ruined gambler throws his last penny upon one desperate cast, General Gordon was sent as a happy-go-lucky expedient across the desert to Khartoum, in order to distract attention from the vacillations, unreadiness, and half-heartedness of a divided cabinet—just in the same way as the scapegoat, bearing all the sins of the people upon his head, was sent forth by the Israelites into the wilderness.

With regard to our domestic affairs, you must recollect that in Parliament a minority can never control a majority. The political initiative must of necessity always be with the Government of the day. The Opposition can only aspire to criticise, and in some degree to modify, the policy of the Government. To do this the Opposition must be temperate and patient. They must not be always

crying "Wolf." They must use arguments of which the majority opposite them will not deny the force. Let me instance on this head the success which, in regard to the Redistribution of Seats Bill, has attended the policy of Lord Salisbury and Sir Stafford Northcote. Last year, when the Franchise Bill was introduced into Parliament, it seemed as if under the dictation of the Birmingham caucus, the Ministry were trying to force a dissolution upon imperfect constituencies. This danger has, happily, been avoided. The Government had the prudence to take into their counsels Lord Salisbury and Sir Stafford Northcote, and a scheme of Redistribution has been framed satisfactory to both Parties, the details of which, it is but right to say, have been carried out with singular ability and impartiality by the Boundary Commissioners.

Gentlemen, under the Redistribution of Seats Bill, there will be no change, no new divisions, in the County of Montgomery. We shall only have to welcome into the county constituency, as was so well stated in the address read by Capt. Mytton, the new class of electors, that constituency of which it will shortly be your business, gentlemen, I repeat, it will shortly be your business, to make Mr. Wynn* the representative. Gentlemen, if I were longer to occupy your attention in Lord Salisbury's presence, I should be like the old philosopher who lectured

* Mr. C. W. Wynn was unsuccessful at the Election, being defeated by Mr. Stuart Rendel with a majority of 655.

Hannibal, the great Carthagenian general, upon the art of war. I will now conclude, with the hope that through the action and instrumentality of the great Conservative Party, we may be enabled to hand down to future generations a united kingdom at home, and an expanding colonial empire abroad.

ST. ASAPH DIOCESAN CONFERENCE.

Welshpool, October 15th, 1885.

THE annual Conference of the clergy and laity for the diocese of St. Asaph commenced at Welshpool on the 15th October. Lord Powis presided at the general meeting in the Town Hall on that day, and *The Shrewsbury Chronicle* gave the following report of his Lordship's speech:—

LORD POWIS thought their first duty would be to express their welcome to the Bishop of St. Asaph and to thank him for having selected that place for the Conference; also to thank those gentlemen who had come from different parts of the diocese to take part in it. In the first place, their diocese was peculiarly situated. It had no geographical centre. They had one watershed and system of railways leading to Shrewsbury. They had another watershed and system of railways connected with the river Dee and leading to Chester. Practically the diocese must be worked by archdeaonries. There was, except along the line of railways from Pool to Chester, very little connection between the two parts of the diocese. They therefore welcomed more readily the presence of the Bishop and the Diocesan Assembly in that part of the country because it showed that the archdeaconry of Montgomery was considered an

integral of the diocese of St. Asaph—and that their friends of the Cathedral of St. Asaph did not look upon Montgomeryshire as a by-take.

In the next place, they must allow him to say that the order and habit of Church Congresses was the discussion of subjects connected with religion, and it was desired that there should not be applause or expression of dissatisfaction. There were no speakers who would desire willingly to hurt the prejudices of their brother Churchmen on one side or the other. Considering the great liberty of opinion which the Church of England allowed in her pale, it was very natural that everybody would not agree with every word any individual speaker might say; indeed, if they did, he thought they might go home thinking they had had a very dull meeting. That being the rule, he would ask them to preserve it when listening to speakers who would follow him.

Now the subject was, "Spiritual life: its helps and hindrances." It seemed to him that that was more within the province of the clergyman than the layman, and they would see that most of the speakers put down were clergymen. He thought it was natural and reasonable that it should be so. They felt the hindrances and drawbacks to spiritual life, but it would be presumption on his part to speak of the remedies. Its remedies and privileges belonged to the ministers, whom they looked to in their difficulties; they looked to them for their consolation. Now, in speaking of the hindrances of Christian life, if he was to talk for an hour, could he say more to them than

by referring them in one phrase to the parable of the sower. That epitomised in a few phrases, in our Lord's own words, the various difficulties in different ages of the world which had beset the individual Christian. In these days they were not tried by fire and sword, by persecution, or by being delivered over to the wild beasts. Their trials were rather those which were specified by the seed which fell among thorns. They had those who were earnest, and had to stand the fire of ridicule. They had to withstand the temptation to intellectual doubts to which the young were liable while they were informing their minds and acquiring knowledge, and those who were much older were also liable, in that, not having in their youth the opportunity of entering deeply into theological questions, when the cares of life came on them they were soured in their difficulties in secular callings, and they felt tempted to repine and question unduly those truths which in earlier life they had probably accepted from their teachers. He had said that the difficulties to which they were most exposed were those represented by the seed which fell among thorns; they were those which the Bible told them were representing the cares, and business, and pleasures of life. There was no age in which that was so generally true as the present. There had been ages which were more luxurious. They read of the clime of Capua, where the luxuries of Capua undermined Hannibal's Carthaginian soldiers, who had driven the Romans under the very walls of Rome. They read of one Capuan

who complained because at the feast a rose leaf was crumpled beneath him. Besides the tendency to indulgence in a rich age, an age in which the comforts of life and the luxuries of life were every day coming within the reach of an increasing number, there was also that struggle of fierce competition which made all those engaged in commerce, manufacture, trade, profession, or business, complain that every avenue was choked with competitors, that every part was filled with competing merchandise. It therefore required every energy of their mind, and every moment of their time, to gain those trifling profits, which were small in themselves, but by their number increase the fortune of those who are engaged in commerce and trade. Now, in respect to that, Jeremy Taylor made some reflections, and said it was for them to consider how the occupation of this work might be combined with due regard to their religious duties, and he pointed out how they might spend their time profitably. Jeremy Taylor said idleness was at the bottom of half the wickedness and vice in the world, and as to the profitable spending of time, in his well-known work on "Holy Living" he dilated with great emphasis, and said with regard to idleness that God gave every man enough to do, so that there should be no room for idleness, and he so ordered the world that there should be a space for devotion. He thought that, comprised in one phrase, all of them should try to reconcile their worldly calling and worldly duties with religious duties and religious observance.

Well, then, as regards the helps to devotion, the helps to spiritual life. That was a subject which could not be put in abler hands than those of the Right Rev. the Bishop of Bedford,* whom they were glad to see when his laborious duties in London allowed him to visit the diocese. The Bishop had been known to them many years, therefore on that head he would say very little. It would naturally occur to each of them that private prayer, the study of the Bible, attendance at church, and the observance of the Sabbath, were the elementary duties and the foundation of their spiritual life and privileges. And with regard to devotion, both public and private, let them reflect for a moment how much they were the creatures of habit. How many things they did because they were accustomed to them, which, if they were not accustomed to them from youth, they would find tedious and irksome. It followed from that that many a man who in his youth neglected private prayer, and had perhaps been out of the way of attending church, being in some remote corner of the globe, found it irksome and difficult to observe a regular attendance at church; but then he made an effort, and triumphed for a time. Perhaps he thought all was right with him, and that he had overcome his evil habits; but soon his zeal evaporated and in a little while he fell back into his old inattention. In regard to breaking off bad habits, one of the Roman satirists—Persius—a name familiar to

* Right Rev. William Walsham How, D.D.

most of the reverend gentlemen he had the honour of addressing, stated, on the difficulty of breaking off a bad habit, that a man, when he first made a resolution to break off his bad habits, and had broken them off for a moment, must not be triumphant and be puffed up with conceit and complacency and say he had won a victory, as if there was no danger of a relapse. For he was very much in the same position as the dog who was tied up, but by gnawing his cord or breaking his chain ran full gallop down the street. The dog thought he was free and had got rid of all ties that bound him, but soon he found out that a long piece of cord or chain was trailing in the dust behind him. He dared say many of them had found themselves in the position of the dog.

Well, there were in the present day many things which fifty years ago people did not enjoy. There were special organisations for people to keep up their religious habits and observances. There were Young Men's Christian Associations, where they might go for reading and lectures, and find intellectual amusement, which would keep them away from dissipation. There were guilds in which young men bound themselves to keep religious observances. One subject was mentioned at the morning meeting—the Purity Association—which had come into great prominence recently. There were for women the Girls' Friendly Societies, in which ladies in different parts of the country looked after girls who come to be engaged in trade or manufactures, and by which the girls who belonged to one of those

societies, as they moved about from place to place, might be recommended to ladies to look after them, and to assist them to settle themselves respectably in their new places of abode. There were also temperance societies, one of which held a great meeting not long ago in that place, and was largely attended. There was a church organisation, which was now being introduced by local committees into that diocese. As regards the virtue of temperance, he thought there was just a little danger they must guard against. They must not be puffed up by spiritual pride, and practice it simply as a Pagan virtue. The Roman philosopher prided himself on mortifying his body, and from his point of view it was a very meritorious action; but after all what was temperance? It was not merely the duty of those who joined a band, as a soldier joined a military force, to put himself under special obligation; it was the plain duty of every Christian man. Then those habits which he had been speaking of, which those various organisations were created to encourage, they were good habits, which were to be the habits of every day of their lives. They were not to be a formality put on with holiday apparel at stated intervals of man's accustomed rest. Jeremy Taylor spoke quaintly and conversantly on that point. He said a man was not to apply religion as he would strong medicine, but he must use it as a nourishment; that was the daily use of meditation. He had spoken at the beginning of philosophers and stoics who sought to purify the spirit by

mortifying the body. They must remember that the Christian stood in a different position. Those good works were not of any virtue unless they were accompanied and sanctified by divine grace. If they looked at the 13th and 14th Articles they would see that works that sprung not out of faith did not make men to receive grace. He had now touched on the two heads of the subject which was to be discussed that night, "Spiritual life : its helps and hindrances." He thought it would be unbecoming of him to say more in detail. He would commend to their attention the words they would hear from speakers more qualified to speak on the subject.

IN chronicling the proceedings of the second day of the Conference (October 16th), the same journal gives the following report of Lord Powis's speech :—

His Lordship said he thought the question of the bilingual difficulty was one that was not sufficiently considered by the Ecclesiastical Commissioners, who, by the provisions they had made for the endowments of new churches, in meeting individual liberality by grants, have done so much in the last thirty years for the benefit of the Church. Now, where there are two languages you must have two ministers. There were many parishes where he did not go so far as to say they required two fabrics or two

churches, as was said by one speaker ; but they required two men, because three services was the least they could do with. It is impossible for one average man to do more than two. Besides which, they might have, where the population was not evenly balanced, where the Welsh or the English predominated, they might have one part of the day's services conducted by the minority in the school-room, and the service for the majority conducted in the church. He said where there were two languages they had a fair claim, and the Church had a fair claim, that language should be considered as well as the absolute number of inhabitants.

Then again, a great deal had been done in the way of subdivision of parishes. He thought that in the town subdivisions had pretty nearly reached their limits, excepting a few isolated instances, such as Yarmouth, where there was a church as big as a cathedral. Excepting those cases where they had special claims—that is, that the Ecclesiastical Commissioners had property in the parish—they declined to give any assistance towards additional ministers unless a separate and independent district was created. He thought they might, without going outside the limits of the county, see many little districts that would have been much better served as a dependency on a parish church. Besides which, two clergymen working together assist one another, and they were of mutual assistance to one another when one was engaged or absent. To show them there might be some reason in saying that subdivisions,

except in large and growing towns, had reached their limit, according to a return which he had got, which was made two or three years ago in Parliament, it appeared that from the beginning of the Church Building Commission, which originated in 1810, no less than 4,500 additional independent districts had been created in England and Wales. That was equal to nine dioceses of 500 parishes each. He thought it highly important that the Ecclesiastical Commissioners should reconsider their policy, and give assistant curates to ministers in out-lying parishes without requiring subdivisions. He thought in one diocese—in the diocese of Lichfield—he counted some thirty or forty districts that had been made in parishes with under 500 population. He had no hesitation in saying that, except under some extraordinary circumstances, or where there is a large acreage, a separate parish of less than five hundred had better not be made, for they had not the staple to make a good congregation and work it as an independent parish. If the Welsh bishops could bring more prominently before that Commission the bilingual or double need of putting two clergymen together, he thought some of the English bishops would say that, where there was no duplication of the language, two ministers would work much better together than separately.

Now, with regard to the means of approaching the wants of agricultural parishes, of which Captain Mytton had spoken so well, and which the gentleman who had last spoken referred to, he would

mention as an example which was well worthy of consideration what had been done where a chapel had been built by Sir Offley Wakeman. Its district was partly in Shropshire and partly in Montgomeryshire. It was partly in the parishes of Cherbury, Hyssington, and Churchstoke. Sir Offley Wakeman had built an iron chapel at Churchstoke. The services were conducted there, and addresses given, by a layman who came every week from Shrewsbury, where he was employed in active business himself, and was remunerated for his services by Sir Offley Wakeman. He might also add that Sir Offley's brother, who is a barrister and a fellow of All Souls, often assisted by taking part in the service, and he believed he was one of the most popular of the missioners in the chapel. When the Bishop went there in August, the chapel was so crowded that he was obliged to preach outside. That was a form of lay assistance which had not been very often carried out to the full extent—that of allowing laymen not only to read sermons written by others, but to give addresses of their own. He mentioned that as an instance in a district within his own personal knowledge. He thought a specified example of particular work went much further than mentioning in a vague and general way that such a thing could be done. It was more instructive to others to know that it had been done.

WREXHAM DIOCESAN CONFERENCE.

Wednesday, September 7th, 1887.

The North Wales Guardian gives the following report of his Lordship's speech on this occasion :—

THE EARL OF POWIS said the two remarkable papers they had just heard read covered the ground to which they had devoted themselves so effectually that it would, perhaps, be a work of supererogation on his part to even make any addition to them. He would, however, ask their indulgence in making a few remarks on the second part of the subject touched by Mr. Hill—on the question of whether or not it was desirable to have deacons engaged in secular pursuits. If deacons, having the title of reverend, were allowed to continue in secular occupations, there would be a great risk of the ministry being lowered in public estimation by the misconduct of its members, as well as of the deacons being tempted to neglect their sacred duties and to depart from the stricter standard of morality, correctness, and staidness of demeanour expected from those who had taken holy orders. If a deacon wished to give up his holy orders and to resort to secular pursuits, he may, under the Act of 1870, give six months' notice to the bishop, in the

diocesan registry, and become then again a layman and incapable of performing any clerical or ministerial functions. He dropped his title of reverend. The question then simply was, was it for the interests of the Church that the double character should be combined? Would it not be simpler to enlarge the functions of laymen in the carrying on of religious services, following the example of other religious bodies, who enlisted the services of elders, than to diminish the sacred character of ordained ministers. Laymen habitually read the lessons; might they not be authorised to read other parts of daily prayer, reserving, of course, the Communion service for the clergy. They might also be authorised to read other people's sermons, as clergymen sometimes did. Might not this power, now exercised in unconsecrated buildings, be extended, subject to the bishop's licence, to churches by some act of Convocation, subject to the 23rd Article referred to by the bishop. They had a large class of Scripture readers, that was of educated persons who could proclaim the Holy Writings, which the English Church made the foundation of her teaching, by proclaiming in her Articles that nothing which is not read therein or may not be proved thereby is to be held to be an article of the faith necessary to salvation. The bishops of the province might, by united action, establish a substantial uniformity in the range of their functions. It would be better to put up for a time with a lower range of services than to break down the position of the ordained ministry. They

lived in an age of munificent church builders, but many who would give £100 to build the fabric would hesitate to give an equal sum to support and endow the preacher, whose voice gave life to the inanimate stones. The need of sufficient endowments for new churches had need yet to be brought fully home to them. Lay readers or Scripture readers would be more consonant with the spirit of the English Church than persons whose names would create a prejudice in many minds, if they recalled the minor orders of the Church of Rome. For subordinate clerical functions the bishops might agree to require a longer service in the diaconate than one year, just as custom required a clergyman to serve two years in the place where he got his title for orders. He thought that both prudence and a regard for efficiency pointed rather to the greater utilisation of the services of laymen than to the matter of a class of clergymen following worldly callings. The Acts of Parliament which limited the amount of land which beneficed clergymen might hold, and restricted their buying and selling in open market, seemed to point to a strong current of lay opinion coming down from former centuries in this direction. It would be dangerous to obliterate or make less distinct the position and duties of those who were ordained ministers. It might, however, be permissible or expedient to allow laymen to read from authors approved by the bishop, just as at the Reformation those clergymen who were not competent as preachers were authorised to read the homilies set forth by authority.

MACHYNLLETH CONSERVATIVE MEETING.

Friday, October 26, 1888.

The Oswestry Advertiser, in its report of this meeting, gives the following speech of Lord Powis:—

HIS LORDSHIP said the resolution he had the honour to propose was one for which he could not very well wait for Lord Henry's call to address them upon, because it was to ask them to give a vote of thanks to their noble chairman. The resolution was "That the best thanks of this meeting be given to the chairman, Lord Henry Vane-Tempest, for presiding." They were much indebted to the noble lord for presiding, they were much indebted to the hospitable walls of Plas Machynlleth for bringing to that distant part of the kingdom those statesmen and orators whom they had listened to with such delight. The motto he saw before him, "United we stand, divided we fall," recalled to him, and to all of them, the services which the brother* of their chairman was, with the greatest constancy and firmness, giving to the country as Lord-Lieutenant of Ireland. [*At this point the proceedings*

* The Marquis of Londonderry.

were for a moment interrupted by the ignition of a Chinese lantern suspended over the platform.] He thought some gnome of the Moonlighters must have got surreptitiously into the lamp. He thought the best extinguisher of moonshine and of Moonlighting would be the keeping of Mr. Balfour in the place he now so well filled, in which his phlegmatic Scotch temperament took no account of, and did not heed, the vulgar abuse which those Irish members, whose sole idea of duty was to make legislation for England and Scotland impossible, thought the highest style of Parliamentary eloquence. "Brutal and bloody Balfour" was the delightful alliteration which was fashionable now across the Channel. It had not even the merit of novelty, because it was borrowed from O'Connell's old speeches of fifty years ago. But O'Connell did better. He was not content with two B's, he had three adjectives—base, brutal, and bloody. And whom did he apply those adjectives to? Not to an individual, but to a great Party; it was the base, bloody, and brutal Whigs who were abused in Ireland in those days—it was the Government of Lord Grey, who carried the first Reform Bill; it was that great Party of which Mr. Morley told us Mr. Gladstone and Sir W. Harcourt were the sole exponents. Base, brutal, and bloody! Well, they would not go back any more on that antiquated abuse. They had heard a very excellent speech from his right honourable friend the Postmaster-General,* who from modesty said he was an

* The Right Hon. Henry Cecil Raikes.

Englishman, but he was sure all present would admit him to the brotherhood of Welsh nationality. They had had, too, a most interesting speech from the noble marquis, Lord Carmarthen—a family which in former years and under former monarchs was distinguished in the service of the Crown; and, as centenaries were now very much observed and very much in fashion, he would remind them that a hundred years ago the Marquis of Carmarthen was Mr. Pitt's Foreign Secretary. He was not going to insinuate that the noble marquis was a centenarian, or that he was a hundred years old—he thought the ladies would know better than that—but he wished to congratulate him, and he was sure the meeting would, too, on the fact that he was following in the footsteps of his ancestor, an ancestor who had left behind a very interesting volume of memoirs, a diary of twenty years of political life, beginning with the holding of the Foreign Office under Mr. Pitt, a diary which had lately been published by one of our historical societies, the Camden Society. He trusted that at the end of a successful political career, for which the noble Marquis had given such promise that night, he would be able to leave to a future generation a memorial and diary as interesting and as instructive.

They had had a very successful meeting that night. He thought they might congratulate their noble Chairman upon the assembly which had come together from all parts of the county of Montgomery to show their desire to maintain the English Constitu-

tion, to maintain the union between the three kingdoms. Those three kingdoms, England, Scotland, and Ireland, constituted one great empire, of which the triple petals of the immortal shamrock of Ireland would be to all loyal Irishmen a most suitable emblem. He thought they might congratulate themselves that they had been able to collect that assembly together and fill that hall without anxiety and without extraneous support, and that they had not been compelled, like some more pretentious politicians in Denbighshire, to tack themselves on to the tail of an eisteddfod.

WELSHPOOL CONSERVATIVE MEETING.

Monday, October 29th, 1888.

The following speech is taken from *The Oswestry Advertiser* :—

THE EARL OF POWIS said :

The resolution which I have to put to you now is one which I am sure will be most gratifying to your feelings. It is to express our hearty thanks to Mr. Ashmead Bartlett for his kindness in coming among us to-day, and for the admirable address which he has delivered to us. Our meeting to-day will be a worthy sequel to the last political gathering in this place, when we had the honour of welcoming Lord Salisbury among us.* That was not so very long ago, but a good many things have happened since then. In the first place, instead of being in a minority in Parliament, Lord Salisbury finds himself a Minister with a magnificent majority, and I do not think that at present there are any signs that the constituencies regret in any way the confidence they have bestowed on him. Mr. Ashmead Bartlett spoke of one of the quiet domestic triumphs of the present Government—that of the reduction in the interest on the public debt. He told you that a million and a

* April 22nd, 1885. (See page 450.)

quarter has been saved already, and that when that scheme, some seven years hence, comes into full operation, another million and a quarter will be taken off your taxes. Well, in these bad times I think that is a matter of considerable gratification ; but he might have gone a little further, because, besides the actual benefit you gain by such a reduction, there is also the contingent and indirect benefit, that when the rate of consols is knocked down from 3 to $2\frac{1}{2}$ it affects the rate of interest which everybody who is a borrower has to pay for money. In these bad times I am afraid the borrowers are more numerous than the lenders. I think that is a contingent advantage which is not to be lost sight of. You will recollect in *Pickwick* Mr. Weller adventures on a very remarkable and apparently paradoxical observation, that more widows are married than single women, and I think I may say with equal confidence that the borrowers very much exceed in numbers the lenders. We used to think that Mr. Gladstone was as infallible on matters of finance as the Pope considers himself to be in matters of religion on the throne of the Vatican. Through that you may account for the bitterness and uneasiness with which the Separatists all speak of Mr. Goschen's great financial operation, because you will recollect that Mr. Gladstone tried his own hand upon it and failed. Another distinguished Separatist financier, Mr. Childers, also failed, but he was not so easily daunted as Mr. Gladstone. As he found he could not deal with millions he betook himself to half-sovereigns, and he

tried to debase the half-sovereign. But he was not a bit more successful as a retail operator than he had been in his wholesale operations, and the only thing that makes us recollect now that he tried to abolish the half-sovereign is that a witty Irishman describing one of these debased half-sovereigns, took the "s" off Mr. Childers's name and described the base half-sovereign as the "illegitimate childer."

Is it a thing of any importance that we have in Lord Salisbury a statesman who is thoroughly acquainted with and trusted by all the great Powers on the Continent? We saw the other day that when the young Emperor of Germany went to visit his great neighbours and to look on those other great armies to which only his own is superior, Europe was in a twitter from one end to the other ; whether he went first to St. Petersburg or Vienna, whether he paid his respects in the first instance to St. Peter's or the Quirinal, was a matter in which all the quidnuncs of Europe and many of the statesmen manifested the most anxious interest as treating with future peace or war in Europe. In a great commercial kingdom like ours, which is the centre of the great commercial empire now called Greater Britain, we all feel that in the maintenance of peace on the continent England's pursuing a straightforward and peaceful policy is of the greatest importance not only to the home empire but to the colonies. At the first breath of war our great commercial interests and systems of credit collapse, and it is impossible to say how great a ruin some six months might produce.

Mr. Ashmead Bartlett has described very graphically a great sacrifice that the United States made to maintain their Union, and surely if they were so willing to take the advice of President Lincoln, and to keep pegging away till they maintained the Union, we from whom they are descended should not be less courageous or less enduring, and John Bull should not allow himself in courage and bulldog tenacity to be eclipsed by Jonathan. I will not mar the effect of Mr. Ashmead Bartlett's excellent speech by attempting to traverse any part of the ground which he has laid so fully before you, but I think you will feel that it is the duty of every statesman, of every body politic, of secular politicians as well as from the obligations of Christianity, to maintain a straightforward policy—to maintain the union of this great kingdom, and to endeavour, by giving a cordial support to Lord Salisbury and Lord Hartington, to secure that the United Kingdom shall still be united, and that famous expression of Lord Beaconsfield, "Peace with honour," shall continue to be a great fact.

DIOCESAN CONFERENCE, OSWESTRY.
PRESENTATION OF A PASTORAL STAFF
TO THE BISHOP OF ST. ASAPH.*

1890.

THE EARL OF POWIS, who was received with cheers, said :—My Lord Bishop, it now becomes my pleasing duty to present to your Lordship a pastoral staff, on the part of a considerable number of the clergy and laity of the diocese. It is a gift partly personal and partly official. Personal, because it is intended as a mark of regard for and confidence in your Lordship: official, because we have believed that a gift which might be handed down to your successors would be more acceptable than one of a purely personal character. The pastoral staff emphasises and typifies the relation which should subsist between, not merely the Bishop, but the whole body of ministers and the people. From one end to the other the Bible speaks of the Shepherd, the sheep, and the fold. What was the charge given to St. Peter? Feed my lambs, feed my sheep. As an emblem of Christianity, the lamb is second only in its universality to the Cross. Now the office of Bishop is one in these days of great influence rather than one of great coercive authority.

* The Right Rev. Alfred Geo. Edwards, D.D.

The English law so jealously maintains the supremacy of the ordinary courts, that spiritual and ecclesiastical jurisdictions have always been confined within well-defined limits, and the Church in recent times has had reason to complain that it has been saddled with methods of procedure very cumbersome and prejudicial for that reason. But whenever a parish quarrels with its clergyman, or, if such a thing be possible, a clergyman quarrels with his parish, the aggrieved parishioner casts all moderation to the winds, and if the Bishop does not incontinently proceed to extremities, accuses him of more than Laodicean indifference. In these days we no longer see Church and State joined together, or acting together, in methods of coercion. We have not now to witness such scenes as the persecution of the Albigenses or the Huguenots, the massacre of St. Bartholomew, or the horrors of the Inquisition. Even Prince Bismarck found that the walls of the Vatican would not fall at the blast of his *cultur-kampf* trumpets. Well, then, as education advances, as knowledge expands, as the power of opinion grows stronger and stronger, the Church must influence by argument, not by the sharp sword of the civil power or the torch of the inquisition. The weapon of the shepherd is his crook. "*Magna est veritas et prevalebit*," is the Church's motto. The cold, proud intellect of man has a tendency to exalt unduly the province of individual judgment, to disparage the authority and traditions of past ages, and by an unjust selection of particular texts to limit

the teaching of the Bible itself to the fancies of the individual teacher. It leads him to pay no more respect to formularies and creeds than a Merionethshire sheep pays to a stone wall, and to act as if every mode of entrance to the fold were legitimate except that through the gate.

My Lord, the weapon with which the shepherd defends and instructs his flock is not the spear of human warfare, but the Sword of the Spirit, which is the Word of God. We pray that you may be enabled to guide your sheep across the rocky paths of intellectual doubt, and that by God's grace you may be enabled to bring us nearer to that day which, whatever be our divisions, is the ideal of every Christian, the day when there shall be one fold and one Shepherd.

His Lordship then presented the staff to the Bishop.

SELECTIONS
FROM
THE LATIN COMPOSITIONS
OF
Edward James Herbert, 3rd Earl of Powis

ΚΗΡΙΟΚΛΕΠΤΗΣ.

Τὸν κλέπταν ποτ' Ἔρωτα κακὰ κέντασε μέλισσα
 κηρίον ἐκ σίμβλων συλεύμενον· ἄκρα δὲ χειρῶν
 δάκτυλα πάνθ' ὑπένυξεν· ὁ δ' ἄλγεε, καὶ χέρ' ἐφύση,
 καὶ τὰν γὰρ ἐπάταξε, καὶ ἄλατο· τῇ δ' Ἀφροδίτῃ
 δέιξεν τὰν ὀδύναν, καὶ μέμφετο, ὅττι γε τυτθὸν
 θηρίον ἐντὶ μέλισσα, καὶ ἀλικά τραύματα ποιῇ.
 χ' ἂ μάτηρ γελάσασα, τὴν δ' οὐκ ἴσον ἐσσι μελίσσαις·
 χ' ὡ τυτθὸς μὲν ἔης, τὰ δὲ τραύματα ἀλικά ποιῆις.

Clam Vafer ille favos spoliabat melle Cupido,
Improba cum summos punxit apes digitos.
Solvitur in lacrymas, flatu levat ille dolorem,
Et salit, et terram tundit utroque pede.
Et Veneri ostentans curam "sit parva licebit,"
"Quanta mihi," dixit, "vulnera fecit apes."
Quæ ridens, "Apibus tu, nate, simillimus," inquit,
"Qui, cum sis parvus, vulnera quanta facis."

“THE DESERTED VILLAGE.”

And, as a bird each fond endearment tries,
To tempt her new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

SIR WILLIAM JONES.

Thee on thy mother's breast, a new-born child
Weeping we saw, when all around thee smiled.
So live that, sinking into Death's long sleep,
Thou may'st still smile, while all around thee weep.

Ac veluti pullos primâ lanugine molles
Cærula dum cœli quærere suadet avis,
Blanditias matris variumque exercet amorem,
Sic Pius innocuos nexuit ille dolos,
Indice monstravit digito meliora, morasque
Increpitans segnes dux erat ipse viæ.

Ut risus inter nostros conspeximus olim
Infantem in matris te lacrymare sinu,
Sic tua, cum vitæ finem lacrymabimus omnes,
Ultimus hoc risu si notet ora sopor.

"CORYDON."

Come, Shepherds, we'll follow the hearse,
We'll see our loved Corydon laid ;
Though sorrow may tarnish the verse,
Yet let a sad tribute be paid.
They called him the pride of the plain
In sooth he was gentle and kind,
He marked in his elegant strain,
The graces that glowed in his mind.

On purpose he planted yon trees,
That birds in the covert might dwell,
He nurtured his thyme for the bees,
But never would rifle their cell.
Ye lambkins who played at his feet,
Go bleat, and your master bemoan,
His verses were artless and sweet,
His manners as mild as your own.

His Phyllis was fond of his praise,
And poets came round in a throng,
They listened—they envied his lays,
But which of them equalled his song ?
Ye shepherds, henceforward be mute,
For lost is the pastoral strain ;
So bring me my Corydon's flute,
And thus—let me break it in twain !

Exequias celebrare decet ; Corydona sequamur ;
 Pastoresque adstet mœsta caterva rogo.
 Et quamvis mœror non justos fundat honores,
 Funereum placeat composuisse melos.
 Ah ! quoties campi juvenis decus ille cluebat,
 Scilicet ingenio mitis et almus erat.
 Ille coruscantes sub amæno corde lepores
 Carmine solerti fingere doctus erat.

Ut latebras timidis avibus daret, ille coronam
 Arboream nostris montibus imposuit.
 Ille fovebat apes quæ, dum thyma grata bibebant,
 Melle suo vacuos non doluere favos.
 Vos dominum plorare decet balatibus, agni ;
 Vos, quibus ante pedes ludere dulce fuit.
 Dum placuit cantu, doctâ licet arte carebat,
 Ingenio vobis mitior ille fuit.

Phyllidaque in numeris laudantem Phyllis amavit,
 Et vatum in crebro magna caterva choro
 Affuit, illi avidâ cingebant aure canentem,
 Qui tamen æquaret carmina nullus erat.
 Inde, decebit enim, semper taceamus amici,
 Pastorum periit cum Corydone melos.
 Sic mihi sic gracilem ferte huc Corydonis avenam,
 Ut domini in tumultum tibia fracta cadat.

THE ISLES OF GREECE: "DON JUAN."

The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung,
Where dwelt the arts of war and peace,
Where Delos rose, and Phœbus sprung!
Eternal summer gilds them yet
But all, except their sun, is set.

The mountains look on Marathon,
And Marathon looks on the sea,
And musing there an hour alone,
I deemed that Greece might still be free,
For standing on the Persian's grave,
I could not deem myself a slave.

A king sat on the rocky brow,
Which looks o'er sea-born Salamis;
And ships by thousands lay below,
And men in nations—all were his!
He counted them at break of day—
And when the sun set—where were they?

Graiorum scopuli, queis Sappho fertur amoris
Ardentem digitis increpuisse lyram.

Terra, simul nobis bellicue et pacis origo,
Phœbus ubi Delo, Delos ubi orta mari.

Hos radii campos æstivi solis inaurant,
De tanto miseræ nomine relliquiæ.

Conspicere excelsi montes Marathona videntur,
Oceani refluos conspicit illa sinus.

Hic mihi, dum tacitâ solus meditabar in horâ,
Visa est libertas rursus adesse solo.

Namque ego non Domini vinclis servire viderer,
Dum mihi Persarum sub pede pulvis erat.

Fama supercilio montis sedisse tyrannum,
Despicit ad vitreas qui Salaminis aquas.

Mille rates, populi multâ cum gente fremebant
Sub pedibus, dum rex omnibus unus erat.

Sed, quas ille novo numerabat mane catervas—
Dic mihi, quid primâ nocte superstes erat.

DIRGE IN "CYMBELINE."

To fair Fidele's grassy tomb
Soft maids and village hinds shall bring
Each opening sweet of earliest bloom,
And rifle all the breathing spring.

No wailing ghost shall dare appear
To vex with shrieks this quiet grove ;
But shepherd lads assemble here,
And melting virgins own their love.

No withered witch shall here be seen,
No goblins lead their nightly crew ;
The female fays shall haunt the green,
And dress thy grave with pearly dew.

The redbreast oft at evening hours
Shall kindly lend his little aid,
With hoary moss, and gathered flowers
To deck the ground where thou art laid.

Where howling winds, and beating rain,
In tempests shake the sylvan cell ;
Or midst the chase on every plain,
The tender thought on thee shall dwell.

Each lonely scene shall thee restore,
For thee the tear be duly shed ;
Beloved, till life could charm no more,
And mourned till Pity's self be dead.

Ad tumulum viridem pulchri super ossa Fideles
Turba puellarum mollis et agricolæ,
Dum carpunt si quos modo ver spiravit honores,
Florum primitias, germina grata, ferent.

Hic inter placidas nunquam spectabitur umbras,
Quæ vexet querulo murmure larva nemus ;
Sed pastor studiis tener invigilabit amoris
Mollibus, et virgo dicere discet, " amo."

Non lemures ducent obscurâ in nocte choreas,
Non maga, cui vultum ruga senilis arat ;
Sed nymphæ ornabunt gemmanti rore sepulchrum,
Sed lene in tenero cespite numen erit.

In serâ bona sæpe rubecula vespers horâ
Afferet auxilii munera parva sui,
Utque coronet humum, sub quâ levis umbra quiescis,
Cum musco albenti florea sarta leget.

Cum fera tempestas, ululantia flamina venti,
Sylvestrem pluviae cum quatit ira domum,
Spargitur aut medios venantum turba per agros,
Semper erit nostro pectore cura tui.

Et loca per deserta tua occursabit imago,
Fusaque rorabit lacryma rite genas.
Tu dilectus eras, dum nos tua vita juvabat ;
Tu desiderium, dum viget ipse dolor.

“AS YOU LIKE IT.”

Art thou god to shepherd turned
That a maiden's heart hath burned?
Why, thy godhead laid apart,
Warr'st thou with a woman's heart?
Whiles the eye of man did woo me,
That could do no vengeance to me.
If the scorn of your bright eyne
Have power to raise such love in mine,
Alack, in me what strange effect
Would they work in mild aspect!
Whiles you chid me I did love,
How then might your prayers move!
He, that brings this love to thee,
Little knows this love in me;
And by him seal up thy mind,
Whether that thy youth and kind
Will the faithful offer take
Of me, and all that I can make;
Or else by him my love deny,
And then I'll study how to die.

Act iv. Scene 3.

Dic mihi, fæmineum qui sic potes urere pectus,
Pastoris speciem tune imitare Deus?
Numine cur posito, numen si ponere gaudes,
Sic cum fæmineo pectore bella geris?
Namque ego mortales oculos intacta ferebam,
Si quis erat, qui me sollicitaret, amor.
Si tantam in nostris flammam stimulavit ocellis
Vindictrix acie quæ micat ira tuâ,
Quot varios sensus mirandaque signa cieret
Aspectu facies lenior illa suo!
Et, tua si tulerint nostri convicia amores,
Heu nimium poterunt corda movere preces!
Iste puer, miseram qui me tibi pandit amantem,
Pectoribus flammæ nescit inesse meis;
Ergo tuas voces et fida sigilla reportet,
Si moveat sexus, si juvenilis honos,
Ut capias fidæ miserandum munus amantis,
Quæ tibi se totam quæ sua membra dabit,
Namque audire preces si non dignabere nostras,
Nil nisi mors miseram nil nisi fata manent.

"THE DUENNA."

Had I a heart for falsehood framed
I ne'er could injure you,
For, though your tongue no promise claimed,
Your charms would keep me true.

Then, Lady, dread not here deceit,
Nor fear to suffer wrong,
For friends in all the old you'll meet,
And lovers in the young.

And when they find that you have blest
Another with your heart,
They'll bid aspiring passion rest,
And act a brother's part.

Si mihi ficta foret promptum in mendacia pectus,
Non posset jaculis te violare suis ;
Nulla licet memori revocares pignora linguâ,
Firmarent dominæ forma decusque fidem.

Non est quod metuas ; non hic, mihi crede, malignis
Pectora sunt dominæ sollicitanda dolis.
Est in amicorum numero dum tota senectus,
Se juvenum cœtus jactat ubique tuum.

Ergo, cum facibus si quando Hymenæa propinquant,
Tuque tuo dederis pignora sacra viro,
Quisque proci ardorem serasque in pectore flammæ
Comprimet, inque loco fratris, et instar, erit.

"KNOWSLEY, OR THE COMING OF AGE."

September is over, and now through the trees
Is mournfully sighing the northerly breeze,
And stripping the branches which, yellow and sere,
Announce with sad voice the decay of the year.
The leaves in a whirlwind are hurried around,
And then they lie withered and still on the ground;
As we from the whirl of the feast and the ball
Again into dulness and quietness fall.
The feastings are ended, the revelry o'er,
The lofty pavilion, alas ! is no more.
Of the ballroom too soon not a trace will remain
There never shall dancers exert them again.
The guests late so merry are banished and gone,
And have left us to feel all deserted and lone.

Part vii.

EPIGRAM.

The laws of marriage triple prove,
In spite of Hope's assurance,
Three weeks' acquaintance, three days' love,
And thirty years' endurance.

Septembris jam finis adest, Boreæque gementis
Suspirant gelidi per nemus omne soni ;
Sylvaque, jam croceis passim viduata capillis,
Anni supremum tempus adesse monet.
En ! modo præcipiti convulsæ turbine, frondes
Tabentes madidâ conspiciuntur humo ;
Tædia ceu nobis vitæ tranquilla diurnæ
Poculaque et lætos surripuere choros.
Heu ! lautæ fugere dapes hilaresque tumultus,
Rursus et ad terram carbasa lata cadunt.
Cras tua quæremus frustra vestigia tristes,
Aula, puellari nuper amata choro ;
Et tacite errantes per inania tecta quæremur,
Fugit amicorum non revocanda cohors.

Leges sunt triplices queis cogunt fata maritos,
Nec miseris tutam Spes dabit ulla fugam,
Flamma trimestris erit, fumat tribus ara diebus,
Per triginta annos hoc opus, hic labor, est.

"ENGLAND'S TRUST."

I joy that the times are dark and dreary,
I joy that the earth is old,
That the hands of our priests are weak and weary,
And the hearts of our nobles cold.
I joy that the good and few are fearing,
And the camp and the court at play,
That the swift-riding world is out of hearing,
When the watchword comes this way.
I joy for the signs of strife and trouble
And for England's awakening might,
For the voices deep that are sounding double,
Like the striking of clocks at night.
I joy for the words that all are speaking,
A language the earth had lost,
For the hardy thoughts and steady seeking,
Whose path may not be crossed.
The nation too long hath weakly striven,
In the craft of its own wise hand,
For it is not through laws or through wisdoms that
Heaven
Deals health to a gold-stricken land.

Tempora quod gelidis nunc sint obscura tenebris,
Quod graviter terram tarda senecta premat,
Dextra sacerdoti quod iners et languida cesset,
Quod rigeant procerum pectora, lætitia est.
Et lætor quod cum trepidet pars rara bonorum,
Nugentur regis castra simulque domus.
Et quod præcipiti cursu non audiat orbis,
Fatales referat cum tuba rauca sonos.
Suscitet ut dudum sopitas Anglia vires,
Litis ut et curæ plurima signa crepent.
Quod resonent voces, Echo geminante, sonoræ,
Pulsa velut noctis cum notat hora fugam.
Lætor quod linguam quod et omnes verba loquantur,
Quæ prope terra suis finibus expulerat ;
Quod vigiles curas videamque audacia cœpta,
Flectere quæ rectâ vis nequit ulla viâ.
Heu ! nimium luctata diu gens nostra laborem
Dum posuit propriâ calliditate fidem.
Nam neque doctrinâ via nec per jura salutis,
Argenti populum cum sitis urit, adest.

"THE SECRET."

And not a word by her was spoken,
For many a listener's ear was by,
But sweetly was the silence broken,
For eye could well interpret eye.
Soft to thy green pavilion stealing,
Fair Beech, thy stilly shades I gain ;
O ! veil with boughs that droop concealing,
Two lovers from the world profane !

Vicinæ tacuit turbæ compressa timore,
 Dulcia nec fidei pignora lingua dedit.
 Mox tamen ardentes oculi alta silentia rumpunt,
 Inque vices flammam novit uterque parem.
 Direxi tacitos per amica silentia sylvæ
 Ad patulæ fagi tegmina tuta pedes.
 Sis modo fausta precor ; ne prodas, arbor, amantes ;
 Nec penetret latebras garrula lingua tuas.

Ἐπὶ ξυροῦ ἴστανται ἀκμῆς. (*Iliad*, K. 173.)

Jactat Etona duos tonsores ; notus uterque ;
 "Rusticus"* huic nomen, dum cluet ille "Faber." †
 Igniferi exornant Fabrilia colla capilli,
 Crinibus at nigris nobilis alter adest.
 "Horum quis melior ?" si quis mihi dicat amicus,
 "Invisum Paridis judicium fugio."
 "Ast, horum ut discrimen Ἐπὶ ξυροῦ ἴστανται ἀκμῆς,"
 "Is tonsor, cujus sit vacua umbra, cadat." ‡
 (*An Extempore.*)

* Swain.

† Jack Smith.

‡ Vacuâ tonsoris in umbrâ.—HOR., *Ep.*, I. vii. 50.

"THE COMPLAINT OF CERES"

Where sits the Dark King's joyless bride,
Where 'midst the dead her throne is made,
Methinks my noiseless footsteps glide,
Amidst the shades, myself a shade !
I see her eyes that, dim with tears,
Still vainly search through gloomy space,
Still seek the light that gilds the spheres,
And rest not on the Mother's face !
Oh plunge me in the Night of Nights,
From Heaven's ambrosial Halls exiled !
Oh let the Goddess lose the rights
That shut the Mother from the Child.

Regis ubi Nigri sedet illætabilis uxor,
Discit et exanimes inter habere domum,
Per medias umbras utinam, per inania regna
Ipsa silens tacito labier umbra pede.
Flentis enim video natæ cupientia frustra
Lumina ad aureolum solis adire jubar,
Dum procul amotos cœli desiderat orbes,
Et petit amplexus matris et ora suæ.
Sponte ego Tartareas Orci demissa sub umbras
A cœli ambrosiis cœtibus exul agar;
Nil cultus hominum curo, nil jura Dearum,
Reddita si matri sit modo nata suæ.

"THE FAERIE QUEEN."

Then did he set her by that snowy one,
Like the true Saint beside the image set ;
Of both their beauties to make paragone,
And trial, whether should the honour get.
Straightway, so soone as both together met,
Th' enchanted damsel vanished into nought ;
Her snowy substance melted as with heat,
Ne of that goodly hew remayned ought,
But th' empty girdle which about her waist was
wrought.

As when the daughter of Thaumantes faire,
Hath in a watry cloud displayed wide
Her goodly bow, which paints the liquid ayre,
That all men wonder at her colours pride ;
All suddenly, ere one can looke aside,
The glorious picture vanisheth away,
Ne any token doth thereof abide :
So did this ladies goodly forme decay,
And into nothing goe, ere one could it bewray.

Canto iii.

Tum, qua candidior nivibus sedet altera Virgo,
 Hanc locat ; haud aliter distaret imagine vanâ
 Vera Deæ, et varios componeret ille decores,
 Nosceret aut vero quæ dignior esset honore,
 Continuo Magica in tenues evanuit auras,
 Obvia facta Deæ ; sensim sua forma videtur
 Labier, ut tepido nix candida sole liquescit,
 Non color aut vultus manet idem ; restat inanis
 Nil nisi zona sinus modo circumfusa tumentes.

Ac veluti formosa arcus cum pandit aquosâ
 Filia Thaumantis nebulâ, cœloque colores
 Dat varios, spectantque homines miracula picta ;
 At dicto citius, picturæ gloria fallit
 Lumina, nec priscæ restant vestigia formæ ;
 Sic perit omnis honos, et pulchræ forma puellæ,
 Nec quemquam illecebris magicæ pellexerat artis.

“BEHOLD THE HOUR.”

Behold the hour, the boat arrive !
There go'st, thou darling of my heart !
Severed from thee can I survive ?
But fate has willed and we must part.

I'll often greet this surging swell,
Yon distant isle will often hail ;
E'en here I took the last farewell,
Here latest marked her vanished sail.

Along the solitary shore,
While flitting seafowl round me cry,
Across the rolling, dashing, roar,
I'll westward turn my wistful eye ;
Happy thou Indian grove I'll say,
Where now my Nancy's path may be,
While through thy sweets she loves to stray,
O ! tell, does she remember me ?

En ! mala navis adest, et quæ non debuit hora,
 Et petis externum tu, mea vita, solum.
 Dimidione animæ possim spirare relicto ?
 Sortis enim triplices hoc voluere Deæ.

Sæpe salutanda est tumidi mihi marmoris unda,
 Quæque exstat mediis insula longa fretis,
 Tam cari capitis qua vela novissima vidi,
 Dixit et extremo murmure lingua "vale."

Sæpe ego, cum solâ mecum spatiabor arenâ,
 Plurima cum raucâ voce sonabit avis,
 Trans pelagi undantis spumantia marmora vertam
 Lumina in Hesperias, æger amore, plagas.
 Oh ! nemus Eoum felix, felicia tesqua,
 Quo mea forte suos verterit Anna pedes,
 Dum per odoriferæ cessat loca devia sylvæ,
 Dicite, mene intus quem meditetur, habet ?

"PARADISE LOST."

High in front advanced,
The brandished sword of God before them blazed,
Fierce as a Comet ; which with torrid heat,
And vapour as the Libyan air adust,
Began to parch that temperate clime ; whereat
In either hand the hastening Angel caught
Our lingering Parents, and to the Eastern gate
Led them direct, and down the Cliff as fast
To the subjected plain ; then disappeared.
They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming ; the gate
With dreadful faces thronged, and fiery arms.
Some natural tears they dropped, but wiped them
soon,
The world was all before them where to choose
Their place of rest, and Providence their guide ;
They, hand in hand, with wandering steps and slow
Through Eden took their solitary way.

XII. 632.

Sublimem in medio Domini vibrarier ensem
Cernere erat, passimque ardescere cœrula cœli.
Littora nam veluti Libyæ torrente cometâ,
Ventis igniferis fervent, et pulvere adusto,
Urere sic ensis dulcem modo cœperat hortum.
Nuntius inde manu prensans utrâque Parentes
Corripit Eoam ad portam, ducitque morantes.
Deserit ille jugum, campi deducit ad æquor
Sub pedibus pronum, tenuesque evadit in auras.
Illi respiciunt ; hortum sedesque beatas,
Qua latus Eoam surgit procul, igneus ensis
Corripuit, vibratque minas ; jam jamque per hortum
Vultibus horrendis portæ complentur et armis.
Huc illuc junctis manibus, vestigia tarda
Per terram Edenam vertunt, tacitique vagantur.

" PARADISE LOST."

Now Morn, her rosy steps in the Eastern clime
Advancing, sowed the earth with orient pearl,
When Adam waked, so custom'd ; for his sleep
Was aery-light, from pure digestion bred,
And temperate vapours bland, which the only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song
Of birds on every bough ; so much the more
His wonder was to find unwakened Eve
With tresses discomposed and glowing cheek,
As through unquiet rest. He on his side
Leaning, half raised, with looks of cordial love,
Hung over her, enamoured, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces ; then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand soft touching, whispered thus : Awake,
My fairest, my espoused, my latest found,
Heaven's last best gift, my ever new delight !
Awake ; the morning shines, and the fresh field
Calls us ; we lose the prime to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.

V. 1.

Jam roseos Aurora pedes regione movebat
 Eoâ, et passim gemmis rorantibus orbem
 Sparserat ; inde Adamus somnum dimisit, ut olli
 Mos erat ; ærius leviter nam somnus habebat,
 Simplicibusque epulis purisque vaporibus ortus ;
 Quem strepitus foliorum, Auroræ mollia flabra,
 Leniter arcebant ; trepidi quem murmura rivi,
 Et matutino volucres ex arbore cantu.
 Evam igitur veluti turbatos carpere somnos,
 Ardentesque genas, incompositosque capillos,
 Attonitus miratur ; amore inhiantia pascit
 Lumina, et impendit collo, vultumque tueri
 Gaudet (qui vigil expandit seu lumina, somno
 Seu premat, insignes pariter jaculatur amores),
 In latus attollens sese ; tum voce susurrat
 Talia, ceu Floræ Zephyrus mollissima verba
 Adspirat, digitos Evæ dum prensat eburnos.
 Surge mihi, e cœlo mea sera et sola voluptas.
 Surge mihi, nova nupta, precor ; mea gaudia, surge.
 Horæ jam fugiunt, herbas per culta videre
 Malaque si gestis citreâ nascentia sylvâ ;
 Quos myrrha exsudet rores, quæ balsama arundo ;
 In summo ut sedeant, dum mella liquentia carpunt,
 Floris apes ; quantos jactet natura colores.

“THE BATTLE OF NASEBY.”

O wherefore come ye forth in triumph from the North,
With your hands and your feet and your raiment
all of red ;
And wherefore doth your rout send forth a joyous
shout
And whence be the grapes of the winepress that
ye tread ?

Oh ! evil was the root, and bitter was the fruit,
And crimson was the juice of the vintage that we
trod ;
For we trampled on the throng of the haughty and the
strong,
Who sat in the high places and slew the Saints of
God.

It was the hour of noon on a glorious day of June,
When we saw their banners dance and their
cuirasses shine,
And the Man of Blood was there, with his long
essenced hair,
And Astley, and Sir Marmaduke, and Rupert of
the Rhine.

Cur ita præcipites, pennis Aquilonis ovantes,
Venistis ; dextræque nitent, vestesque, pedesque,
Sanguine purpureo tincti ; cur undique vulgus
Belli lætifices tollunt ad sidera cantus ?
Qualibus erubuit vindemia pressa racemis ?

Uva quidem absinthi similis (radicis acerbæ
Fructus erat) nostræ pedibus calcata cohortis
Erubuit ; proceres etenim cecidere superbi,
Assueti quondam Sanctos mactare Jehovæ.

Sol medium cursum mediâ jam æstate tenebat,
Cum primum ardentes galeas, salientia signa,
Ipsumque, et Furiis et odore crine notandum,
Vidimus, externoque ducem de littore Rheni.

The soldier of the Lord, with his Bible and his sword,

Our General rode along us, to form us for the fight.

When a murmuring sound broke out, till it swelled into a shout,

Among the godless horsemen upon the Tyrant's right.

And, hark ! like the roar of the billows on the shore

The cry of battle rises along their charging line ;
For God ! for the Cause ! for the Church ! for the laws !

For Charles King of England, and Rupert of the Rhine.

On the furious German comes, with his clarions and his drums,

His bravoës of Alsatia, his pages of Whitehall ;
They are thundering on our flanks ; grasp your pikes,
close your ranks,

For Rupert never comes but to conquer or to fall.

They are here ; they rush on ; we are broken ; we are gone ;

Our left is borne before them like stubble by the blast.

O ! Lord, put forth Thy might ; O ! Lord, defend the right ;

Stand back to back in God's name and fight it to the last.

Ense equitat stricto, lævâ gestante Jehovæ
Scripta, Dei miles nostrâ qui parte catervas
Ordinat—hostili subito crescentia turmâ
Murmura in immanem sonitum erumpentia surgunt,
Quo scelerata cohors equitum, dextra ala tyranni.

Personat ; atque audin', increbrescentis ad instar'
Oceani in scopulos, præceps equitatus habenis
Ingruit immissis ; toto ingruit æthere clamor,
Pro patriâ templisque agitur ; pro lege, Deoque ;
Pro Carolo pugnamus, adest ducitque Rupertes.

Germanus medios sævit furibundus in hostes ;
Tympana jam resonantque tubæ, properantque thra-
sones

Quos Regis tulit Aula, et quos Alsatia mittit.
O socii, crispate hastas, densate catervas ;
Alæ jam trepidant, etenim dux ille Rupertes
Aut insignis erit leto vel honore triumphi.

Venerunt ! fractæ nobis periere catervæ ;
Pappus uti, pulsante Noto, jam parte sinistrâ
Ala fugit. Deus, O ! foveas pia cœpta tuorum
Numine præsentî ; pugnæ discrimine in ipso
Hærent immixtus pede pes densusque viro vir.

Brave Skippon hath a wound; the centre hath given
ground,

But hark! what means that trampling of horsemen
in our rear?

What banner do I see, boys? tis He, thank God, 'tis
He, boys;

Bear up another minute, brave Oliver is here.

With points all in a row, with heads all stooping low,
Like a whirlwind on the trees, like a deluge on
the dykes,

Our cuirassiers have burst on the ranks of the
accursed,

And at a shock have scattered the forest of his
pikes.

Fast, fast, the gallants ride in some safe nook to hide
Their coward heads predestined to rot on Temple
Bar.

And He, He turns, He flies; shame on those cruel
eyes,

That bore to look on tortures, yet dare not look
on war.

Ho! comrades, scan the plain; but ere ye strip
the slain,

First give another stab to make your guest secure;
Then toss out from sleeves and pockets, their broad
pieces and their lockets

The tokens of the wanton, the plunder of the poor.

Heu ! medii trepidant ; cecidit quoque vulnere fortis
 Scipiades, audin' ! quantus sonat æthere pulsus
 Cornipedum in tergo qui tam grave surgit equorum ?
 Quæ, comites, quæ signa micant ? Deus, accipe grates
 Quas agimus ; venit, Ipse venit ; tolerate Rupertem ;
 Et brevis iste labor, rerum tutela propinquat.

En capite incurvo, mucronibus ordine fixis,
 Ceu fossæ superante salo, ceu turbine sylvæ
 Sternuntur, verrunt equites sparguntque sacrorum
 Præcipiti incursu cristatas ære cohortes.

Immissis fugiunt frenis, quæritque latebras
 Quisque suo capiti quod ineluctabile fatum
 Longâ tabe crucis jussit paloque perire.
 En Carolus ! sed qui potuit spectare gementum
 Supplicia immotis oculis, non sustinet arma !

Currite per campum, spoliare cadavera cives ;
 Sed prius hospitibus tutam imprimat hasta quietem ;
 Tum ferat argentum molles tum Zona catellas,
 Quas meretrix dederit, vel nudæ pauperis arcæ.

Fools, your garments shone with gold, and your
hearts were gay and bold,

As ye kissed your lily hands to your lemans to-day ;
But to-morrow shall the fox, from her chambers in
the rocks,

Send forth her tawny cubs to howl above the prey.

Where be ye who so late mocked at Heaven, and
Hell, and Fate,

And the fingers that once were so busy with your
blades ;

Your brodered satin clothes, your catches and your
oaths,

Your stage-plays and your sonnets, your diamonds
and your spades.

Down, down, for ever down with the Mitre and the
Crown,

With the Belial of the Court, with the Mammon of
the Pope ;

There is woe in Oxford Halls, there is wail in
Durham's stalls,

The Jesuit smites his bosom, the Bishop rends his
cope.

And She of the seven Hills shall mourn her children's
ills,

And tremble when She thinks of the edge of
England's sword ;

And the Kings of earth in fear shall shudder when
they hear,

What the hand of God hath wrought for the
Houses and the Word.

Mane salutabat dominam manus illa, thrasones,
Ipsis candidior nivibus, tunicæque micabant
Aurataë, lætoque fremebant corda tumultu ;
Sed lupa cras linquet saxosa cubilia, fulvos
Educet catulos, prædâque ululabit opimâ.

Quæritur ille minas Orci Sortemque Deumque
Qui nuper toties risit ; digitique minacem
Tam soliti prensare ensem (quæruntur, et istæ
Serum divitiæ, chlamydes) clamorque profanus ;
Cantica cum scenis et pictæ gloria chartæ.

Sic mitra, sic regum pereant in sæcla coronæ,
Pontificis gazæ simul et delicta palatî.
Dum trabeam discindit episcopus, ægra sacerdos
Pectora dum tundit palmis, Oxonia questus
Effundit, lacrymæque sonant per fana Dunelni.

Illa etiam septem Quæ collibus incubat, enses
Anglorum devicta aciemque agnoscet acutam,
Dum mala natorum luget ; regesque per orbem
Accipient trepidi quot signis dextra Jehovah
Extulerit Verbumque suum causamque Senatûs.

Now May with life and music
The blooming valley fills,
And rears her flowery arches
For all the little rills.

The minstrel bird of evening
Comes back on joyous wings,
And, like the harp's soft murmur,
Is heard the gush of springs.

The rugged trees are mingling
Their flowery sprays in love ;
The ivy climbs the laurel,
To clasp the boughs above.

They change—but thou, Lisenä,
Art cold when I complain,
Why to thy lover only
Does Spring return in vain ?

Cambria, te nunquam magnos peperisse poetas
 Fama est ; pace tuâ, Cambria, causa patet.
 Quamvis innumeros ap Jones ap Shenkin ap Evans
 Jactas, in terrâ est nullus Ap ——— ollo tuâ.

Maius ubi vitæ revehit nova gaudia, vallem
 Suave coruscantem complet ubique melos.
 Prodigia dum varias pandit natura corollas,
 Ut cingat tenues flos redivus aquas.

Nunc reduces primo pandens in vespere pennas
 Læta novos fundis tu, Philomela, modos ;
 Et, citharam tremulo ceu cum quatit aura susurro,
 Lene sonat murmur prætereuntis aquæ.

Immiscens teneros arbor durissima flores
 Agnoscit Paphiæ mollia vincla Deæ.
 Spargitur umbrosæ per summa cacumina sylvæ,
 Et lauros hederæ vis sinuosa ligat.

Mutat terra vices. Cur dedignare querelas,
 Frigidior nivibus, sola, Lisena, meas ?
 Cur mihi, naturam cum jam nova vita beavit,
 Alma renascentis gloria veris abest ?

"IN MEMORIAM."

O, somewhere meek unconscious dove,
That sittest ranging golden hair ;
And glad to find thyself so fair,
Poor child, that waitest for thy love !
For now her father's chimney glows
In expectation of a guest ;
And thinking " this will please him best "
She takes a riband or a rose ;
" For he will see them on to-night,"
And with the thought her colour burns ;
And, having left the glass, she turns
Once more to set a ringlet right ;
And even when she turned, the curse
Had fallen, and her future Lord
Was drowned in passing through the ford,
Or killed in falling from his horse.
O, what to her shall be the end ?
And what to me remains of good ?
To her, perpetual maidenhood,
And unto me no second friend.

VI. *page 7.*

Ecce ignara mali venturæque inscia sortis
 Aurifluas pectit nostra columba comas.
 Forma placet, namque ipse venit, male fausta puella,
 Forma placet, domino mox placitura tuo.
 Hospes enim dilectus adest ; expectat amantem,
 Et calet insolito patrius igne focus.
 Jamque incerta rosam prensat, jam tænia cordi est ;
 “ Si modo sim domino sic placitura,” refert.
 “ Scilicet ipse rosas aut vittas ipse videbit.”
 Conscia suffundit virginis ora color.
 Itque redivit vitrum quærens, oculisque retortis
 Componit flavas terque quaterque comas.
 Væ tibi, nam frustra muliebris cura paratur ;
 Cogitur ille nigras mortis adire vias.
 Seu delapsus equo vitæ perit ille magister,
 Seu fluctu incerti turbinibusque vadi.
 Illi quis dabitur finis, quæ meta doloris ?
 Et mihi quid veniens proferet hora boni ?
 Me premit abreptus, cui non datur alter, amicus ;
 Illam perpetuæ virginitatis onus.

“THE PROPHECY OF CAPYS.”

Now slain is King Amulius
Of the great Sylvian line,
Who reigned in Alba Longa,
On the throne of Aventine.
Slain is the Pontiff Camers,
Who spake the words of doom :
“ The children to the Tiber,
The mother to the tomb.”

On the right goes Romulus,
With arms to the elbows red,
And in his hand a broadsword,
And on the blade a head—

The head of King Amulius,
Of the great Sylvian line,
Who reigned in Alba Longa,
On the throne of Aventine.

On the left side goes Remus,
With wrists and fingers red,
And in his hand a boar spear,
And on the point a head.

Sic erat in fatis ; Martis rapuere gemelli
Æneadum sedes, Æneadumque decus ;

Et capite ultorem nunc ornat Amulius ensem,
Quem sanie madidum Romulus ipse gerit.

Ecce sacerdotis Frater caput extulit hastâ
Profuit et misero nil sacra vitta seni ;

A wrinkled head and aged,
 With silver beard and hair,
And many fillets round it,
 Such as the pontiffs wear.
The head of ancient Camers,
 Who spake the words of doom,
"The children to the Tiber,
 The mother to the tomb."

They were doomed by a bloody king ;
 They were doomed by a lying priest ;
They were cast on the raging flood ;
 They were tracked by the raging beast ;

Raging beast and raging flood
 Alike have spared the prey ;
And to-day the dead are living :
 The lost are found to-day.

The troubled river knew them,
 And smoothed his yellow foam
And gently rocked the cradle
 That bore the fate of Rome.
The ravening she-wolf knew them,
 And licked them o'er and o'er,
And gave them of her own fierce milk,
 Rich with raw flesh and gore.

Namque Camers regi cecinit fatalia verba,
“ Rhea petat tumulum, flumen uterque puer.”

Quid tamen insani regis pōtuere furores,
Carmina quid vatum pontificisque minæ ?

Et lupa Mavortis proli Tiberisque pepercit,
Nam genere humano mitior amnis erat.

Agnovit pueros fluviu ; cunabula sacra
Composuit flavo leniter ille sinu.
Et lupa, quæ mediâ sese tulit obvia sylva,
Ditavit lactis corpora fonte sui.

So they marched along the lake,
They marched by fold and stall,
By cornfield and by vineyard,
Unto the old man's hall.

In the hall-gate sat Capys
Capys the sightless seer,
From head to foot he trembled
As Romulus drew near.
And up stood stiff his thin white hair,
And his blind eyes flashed fire :
“ Hail ! foster child of the wondrous nurse
Hail ! son of the wondrous sire !

“ But thou—what dost thou here
In the old man's peaceful hall ?

“ Leave gold and myrrh and jewels,
Rich table and soft bed,
To them who of man's seed are born
Whom woman's milk hath fed
Thou wast not made for lucre,
For pleasure, nor for rest ;
Thou, that art sprung from the War-God's
loins,
And hast tugged at the she-wolf's breast.

“ From sunrise unto sunset
All earth shall hear thy fame ;
A glorious city thou shalt build,
And name it by thy name.

Tum cæcum petiere Capyn, nam munere Divûm
Præscia venturi verba fuere senis.

Contremuit, clamatque Capys, " Mavortia Proles,
Quid mihi cum bellis, sanguinolente, tuis ?

" Cum nitidis alii curabunt balsama gemmis,
Et molles epulas purpureumque torum.

" Sed tibi non lucrum placeat mollisque Voluptas,
Nam vetat hoc nutrix, hoc vetat ipse pater.

" Solis ad occasum tua fama volabit ab ortu,
Roma feret nomen, nomine digna, tuum.

“ Pomona loves the orchard ;
And Tiber loves the vine ;
And Pales loves the straw-built shed,
Warm with the breath of kine ;
And Venus loves the whispers
Of plighted youth and maid,
In April's ivory moonlight
Beneath the chestnut shade.

“ But thy father loves the clashing
Of broadsword and of shield ;
He loves to drink the steam that reeks
From the fresh battle-field ;
He smiles a smile more dreadful
Than his own dreadful frown,
When he sees the thick black cloud of
smoke
Go up from the conquered town.

“ Thine, Roman, is the pilum.
Roman, the sword is thine,
The even trench, the bristling mound,
The legion's ordered line.

“ Then when, o'er two bright havens,
The towers of Corinth frown ;
Where the gigantic King of Day
On his own Rhodes looks down ;

“ Mala placent horti Pomonæ,serta Priapo ;
Læta suæ vitis munera Bacchus amat.
Et Veneri juvenum placet auscultare susurros,
Nocte ubi amatorem sponsa puella petit.

“ Sed pater in clypei tuus et clangore tubarum
Gaudet, ubi rubro nectare tela madent
Cui nutu gravior risus mortalia corda,
Surgit ubi victâ fumus ab arce, quatit.

“ Sit Romæ pilum ; sit acuto robore vallum,
Adque tubæ legio docta movere sonos.

“ Tum quâ despiciunt bimaris turrita Corinthi
Mænia, quâque Rhodon protegit ille Gigas ;

Where Nile reflects the endless length
Of dark-red colonnades ;
Where Atlas flings his shadow
Far o'er the western foam,
Shall be great fear on all who hear
The mighty name of Rome."

“ Nilus ubi reddit refluas sub sole columnas,
Aut humeris cœli pondera fulcit Atlas ;
Quæ loca sole oriente rubent, quæ sole cadente,
Audito Romæ nomine, cuncta trement.”

"TO THE NIGHTINGALE."

Peaceful Night now reigns around,
Gives to solemn silence all,
Save yon warbler's tuneful sound,
And the distant waterfall.

Fond of quiet's milder scene,
Let me walk this lonely vale,
Where amid her thicket green
Sings the mournful Nightingale.

Musing here I walk alone,
Fancy points my devious way,
Listening to thy melting song,
Songster of departing day.

Here the brooklet purls along,
Here I feel a warm delight ;
Where thy sweet unrivalled song
Charms the stillness of the night.

Often hid within the grove,
Let me try thy tuneful art,
While the sweet concerns of love
Revel in my thrilling heart.

Conticuere omnes ; nihil alta silentia rumpit,
Et tacitæ noctis regnat in orbe jugum.
Tantum mellifluas iterat Philomela querelas
Et resonat murmur desilientis aquæ.

Mi gratum est inter segetes errare per agros,
Me juvat irriguæ vallis opaca quies,
Quà virides inter sylvas nemorumque tenebras
Amissum queritur flebilis ales Ityn.

Hic mihi, dum solâ mecum spatiabor in horâ,
Flectent incertos somnia mille pedes,
Dum canis occiduæ finem, Philomela, diei,
Et liquidum sylvas complet ubique melos.

Sunt mihi deliciæ puri modulamina fontis,
Noctis ubi mulces tu, Philomela, fugam ;

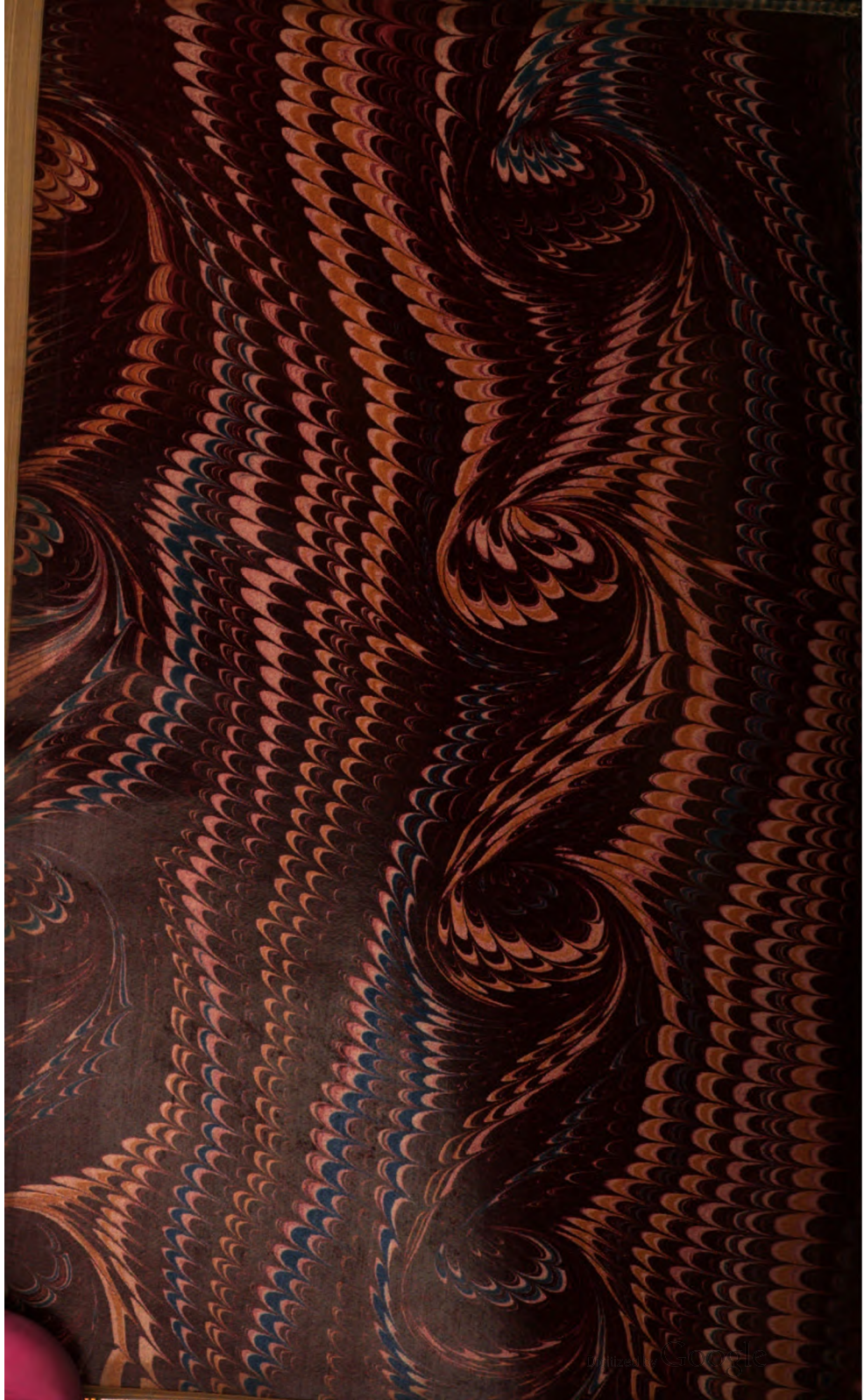
Et sylvæ in latebris artem exercere canoram,
Dulcis ubi illecebris pectora cogit amor.

"ARABELLA STUART."

- "Who is the Boy comes stealing here,
With looks demure and mild?"
- "Keep off, keep off, let him not near;
There's danger in that child."
- "Yet, see, he plays amidst the flowers,
As innocent as they;
His smile as bright as summer hours,
His eyes as soft as May.
How various are his gladsome smiles,
His every look is bright;
Sure there can be no wicked wiles
Within that thing of light.
Lo! He holds out a flower to me,
A rosebud like a gem."
- "Keep him afar! Dost thou not see
The thorns upon the stem?"
- Vain was the warning given; the maid
Clasped to her heart the boy;
But could not pluck him thence. He stayed,
And staid but to destroy.

"Ingenui vultus Pueri ingenuique pudoris
Huc video tacitos appropere pedes."
"Siste gradus, malefide Puer; procul o! procul
absis,
In te nam fraudes mille dolique latent."
"Ille tamen flores inter nunc ludit in horto,
Nec magis innocuâ lilia fronte nitent.
Ridet ceu florum gaudens afflatibus æstas;
Non oculis Maii lenior ardor inest.
Quam variâ ludunt Pueri dulcedine risus,
Lætitiâ aspectu fulget ubique suo.
Cur metuum Virgo scelus insidiasque nefandas?
In me non nectet Spiritus iste dolos.
Porrigit ecce rosæ florem mihi dextra rubentem,
Quæ velut Eoo littore gemma nitet."
"Fronti nulla fides; tibi ne Puer ille propinquet;
Spina gravis teneram cingit ubique rosam."
Irrita verba cadunt; valere Cupidinis artes,
Quem fovet in medio cæca puella sinu.
At nequit e dulci Puerum devellere nido;
Et manet et clades exitiumque tulit.

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